

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Calm Assurance

Great peace have they, and quiet, calm assurance,
Who love God's law, and on it daily feed;
They have a strength, a power and an endurance,
Which strangely nerves them in the hour of need.

Deep peace have they whose whole imagination,
Whose mind and thought on God are constant stayed;
How free they are from fevered agitation,
And nothing seems to make their soul afraid.

God's peace it is,—which passeth understanding,—
Keeps heart and mind where lives are lived in prayer;
And troubles which confront, how'er commanding,
Drive not the soul thus kept to dire despair.

And so—in troubled days may this assurance,
This calm assurance, keep your heart and mine;
We need no power of special, strong endurance,
Enough—His peace,—His wondrous peace divine.

J. Danson Smith

This Same Jesus

By Rev. P. P. Tschetter
Grace Bible Institute, Omaha, Nebraska

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

In the light of the Word of God "this same Jesus" is the eternal "I AM." He is revealed as being before the foundation of the world, in the creation, in the Old Testament dispensations, in His humiliation, in His exaltation, and in His ultimate triumph in the consummation.

"This Same Jesus" in Heaven Before His Birth

The first thing of interest is the name Jesus. Jehovah is Saviour. Again Jehovah—the self-existing One who reveals Himself. He owes His being to no one. He is eternal. He is in no need of provision. He has life in himself.

The context in Exodus shows that He revealed Himself to redeem His people from the bondage in Egypt. This fact is even more gloriously manifest in His incarnation for our eternal redemption.

He was loved by the Father before the foundation of the world. Then He had His glory with the Father. Then in the eternal counsel of God He was slain. He is before all things.

"All things were made by him; and without him was not any thing made that was made" (John 1:3). "All things were created by him, and for him;... and by him all things consist."—Col. 1:16, 17.

"This same Jesus," eternal Creator and Sustainer, was in the world before His incarnation. But the world knew Him not because the darkness could not comprehend the light. It was He who appeared to Isaiah in the year that King Uzziah died. Is it too much to say that all the theophanies of the Old Testament were appearances of "this same Jesus"?

"This Same Jesus" Took On Human Form

However, the glory and wonder came in His incarnation. What was the scene in Heaven when at the appointed time "this same Jesus" dismantled Himself of the glory and majesty that He had had with the Father from all eternity? How did the angels react? What did it mean to God the Father and God the Spirit? Was Heaven without Him for thirty-three years?

One angel, Gabriel by name, broke the wonderful news to the Virgin Mary. She believed and accepted the wonderful privilege and grave responsibility, and, behold, a virgin was with child. Then one day when people were so busy with their own interests that they found no room in the inn for the expectant mother, "this same Jesus" became "God... manifest in the flesh" in a stable.

Can you fathom it? The helpless Baby, wrapped in swaddling clothes, who lies in a manger utterly dependent on the care and protection of parental care, is the One by whom all things consist. He gives life and breath and sustenance to those who care for Him; and, yet, He needs them so desperately.

Apprehend this wonder? We stand in awe and ponder. We worship and adore God's love forevermore.

But who cares? Angels cannot contain themselves. They reveal it to shepherds. They praise God, proclaim peace on earth and good will to men. The shepherds see and tell. But again, who cares? The Holy Spirit tells Simeon. Anna catches the theme. But still, who cares? The star tells the wise men of the East. They bring the news to Jerusalem. The leaders can bring forth the information, but are unconcerned. Herod cares—to murder. Surely His own received Him not.

The thirty years in His parental home He grew, waxed strong in spirit, filled with wisdom; and the grace of God was upon Him. He was about His Father's business.

He was subject to His parents. He was partaker in His foster father's trade. He is called carpenter. Seemingly the foster father had died and he had for a time the care of the family upon Him.

Often we wish we knew more of this time. We do know that He was always "this same Jesus."

The Earthly Ministry of "This Same Jesus"

In due time He came to John the Baptist. He was baptized. He prayed. The Holy Spirit came upon Him. Heaven was open. The Father said, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17)—referring especially to the thirty years in His obscurity.

He met the adversary in the wilderness. He came out victorious. John the Baptist pointed Him out as "the Lamb of God, which taketh away the sin of the world" (John 1:29). He did a mighty work. Yet He was rejected. Only a few received Him. Fallen men could not bear "this same Jesus" in His humiliation. The light was too revealing.

For three years He went about doing good. His words were sweeter than honey and honeycomb. They were authoritative. His works, John the Baptist, His Father, the Scriptures revealed Him as the Messiah. Yet the hatred of His enemies grew. His time came. He set His face to go to Jerusalem. It was not an easy journey. He knew he had to be baptized with a baptism.

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Rev. P. P. Tschetter

A KNOW-SO SALVATION

How to Get It; How to Keep It; How to Know It

By Evangelist John R. Rice

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished

death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: FOR I KNOW WHOM I HAVE BELIEVED, AND AM PERSUADED THAT HE IS ABLE TO KEEP THAT WHICH I HAVE COMMITTED UNTO HIM AGAINST THAT DAY."—II Tim. 1:7-12.

The Apostle Paul was one of the best balanced and happiest personalities this world ever saw! Did ever a man meet troubles, persecutions, want, sufferings and mistreatment with such a care-free happiness? Did ever a man pursue his chosen course so wholeheartedly, without an apparent doubt of the outcome, and with never any hesitation as to whether his philosophy was right and his gospel adequate?

What made Paul pray and sing praises to God when he was arrested on trumped-up charges, beaten and put in stocks in the jail at Philippi? How did he know that God would shake the jail, set him free, and convert the jailor and his family? Whence came the boldness with which Paul preached to the Sanhedrin, to King Agrippa, to Felix, when he stood a chained prisoner on trial before them?

How settled and content was this man's soul! He could be assured by the Holy Ghost, through many witnesses, that bonds and afflictions awaited him, and say, "But

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Evangelist John R. Rice

Peter's Repentance

By Andrew Murray

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly."—Luke 22:61, 62.

That was the turning point in the history of Peter. Christ had said to him: "Thou canst not follow me now." Peter was not in a fit state to follow Christ, because he had not been brought to an end of himself; he did not know himself, and he therefore could not follow Christ. But when he went out and wept bitterly, then came the great change. Christ previously said to him: "When thou art converted, strengthen thy brethren." Here is the point where Peter was converted from self to Christ.

I thank God for the story of Peter. I do not know a man in the Bible who gives us greater comfort. When we look at his character, so full of failures, and at what Christ made him by the power of the Holy Ghost, there is hope for everyone of us. But remember, before Christ could fill Peter with the Holy Spirit, and make a new man of him, he had to go out and weep bitterly; he had to be humbled. If we want to understand this, I think there are four points that we must look at. First, let us look at Peter, the devoted disciple of Jesus; next, at Peter as he lived the life of self; then at Peter in his repentance; and, lastly, at what Christ made of Peter by the Holy Spirit.

1. First, then, look at

Peter, the Devoted Disciple of Christ

Christ called Peter to forsake his nets and follow Him. Peter did it at once, and he afterwards could say rightly to the Lord:

"We have forsaken all and followed Thee."

Peter was a man of absolute surrender; he gave up all to follow Jesus. Peter was also a man of ready obedience. You remember Christ said to him: "Launch out into the deep, and let down the net." Peter the fisherman knew there were no fish there, for they had been toiling all night and had caught nothing; but he said: "At Thy word I will let down the net." He submitted to the word of Jesus. Further, he was a man of great faith. When he saw Christ walking on the sea, he said: "Lord, if it be Thou, bid me come unto Thee"; and at the voice of Christ, he stepped out of the boat and walked upon the water. And Peter was a man of spiritual insight. When Christ asked the disciples: "Whom do ye say that I am?" Peter was able to answer: "Thou art the Christ, the Son of the living God." And Christ said: "Blessed art thou,

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Reader's Comments

"Stealing the Steel Mills"

The editor's article, "Stealing the Steel Mills," in the May 16 *Sword of the Lord* has aroused great interest. One hundred seventy-nine people have written up until now concerning that article. Seventeen wrote criticizing the article. One hundred sixty-two wrote approving it.

They Did Not Like It!

Paul H. Gibson of Elsberry, Missouri, wrote as follows:

"Your editorial in current issue of May 16 on 'Stealing the Steel Mills' was wholly unethical, unnecessary, and uncalled for, and at variance with the former Christian tenets of your magazine. Who appointed you on the U. S. Supreme Court to pass upon this momentous question?"

Harris C. Ricks, 1918 Wesley Avenue, Evanston, Illinois, writes: "Your article of May 16, 1952, in your publication, 'Stealing the Steel Mills,' in my opinion is not what one would look for in a magazine of this kind. I can get all of this kind of comment over the radio, in the daily newspapers, etc. I think most of the people are waiting to hear what the Supreme Court of the United States has to say, or is your judgment better?"

(Waiting on the Supreme Court? Does a preacher of the gospel, a Bible-believing Christian have to wait till a New Deal-appointed Supreme Court decides whether the Ten Commandments are right or not? Stealing is stealing. Honest people ought to be against it and preachers ought to condemn it openly. What a pity that editors and statesmen speak out on this moral question and most preachers are dumb!—Editor.)

Carl R. Emery of 1465 Kenmore Boulevard, Akron, Ohio, writes as follows:

"Your article headed 'Stealing the Steel Mills' would have been better were it not published, for it presents only a slight angle... They pay a few well but the most can hardly keep bread on the table. The Bible says a labourer is worthy of his hire and that means

enough to keep body and soul together while on earth."

("Only a slight angle"—the angle of common honesty, the angle of obeying the Ten Commandments! It is not true that most steel workers "can hardly keep bread on the table." Steel workers receive better than the average income for labour in the United States without a raise. If they get the raise asked, inflation will take bread off from everybody else's table, most of them getting less than steel mill workers. But if steel workers needed a raise, it should be gotten honestly, not illegally, but by bargaining. And if a steel worker cannot make a living working in the steel mills, he ought to quit and get a job somewhere else. Everybody else has the same chance. That is the American way and the Christian way.—Editor.)

Earl Conkin of Hollandale, Minnesota, writes:

"... If I were you I would get down on my knees and pray to God to forgive me for mixing politics in what is supposed to be a religious paper, especially when one takes the one-sided stand with the hatred in his heart that you do. Shame on you! You, the editor of a paper that is supposed to be published for the purpose of winning souls to Christ. I am a farmer and I have received a subsidy from the government and I am not ashamed of it... Yes, I am a Democrat and will continue to be one until something comes along better..."

(What good is a religion that has no effect on a man's honesty? What good is a religion that will not take sides for the Ten Commandments, against thieving? If

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Algona, Iowa has been the battleground upon which "conservative" and "convention" Baptists have fought long and hard for and against a very great principle—the rule of the majority in the local congregation free from interferences from any external body. The other day the Iowa Supreme Court declared "conservatives" the victors.

The case has been widely publicized in Baptist circles and has been of intense interest to all communions of congregational polity such as the Disciples of Christ and the Congregationalists.

The Algona First Baptist Church, like hundreds of others throughout the nation, had by majority action of its membership, withdrawn its support from the Northern Baptist Convention, the Iowa Baptist Convention and their official missionary and educational agencies, believing that they were no longer true to the teachings of the New Testament and to Baptist principles. It had then affiliated with the Conservative Baptist Association. Thereupon, the minority of the membership, backed by IBC and NBC forces, went to the courts to nullify these actions and the battle was on.

Some Important Background

Believing our friends might be interested in a "Conservative's" view of the Algona controversy I am here recording some of the history and principles involved.

The Associated Home Mission Agencies of the Northern Baptist Convention (now American Baptist Convention) published a tract, *Whither? CBA—NBC*, in the early part of 1950 which claimed the approval of the General Council of the Northern Baptist Convention. I published an analysis of this NBC tract in the *Watchman-Examiner*, April 27, 1950, and compared its salient principles with the plain statements of the *New Directory for Baptist Churches*, by E. T. Hiscox, which has been the authority recognized for all Baptist polity in the NBC since 1893, and by the American Baptist Convention since its organization.

This tract, published by the NBC made some very unbaptistic statements; for example, that "the differences between the CBA and the NBC have been recognized in a Court of Law in civil action." The tract advised the NBC constituency, "a minority loyal to the NBC should make legal investigation before surrendering the property," and again this tract states, "information and counsel in regard to these matters may be obtained from the State or City Secretary if desired."

Minority groups in a local Baptist church that had a majority favoring the Conservative Baptist causes were encouraged to start lawsuits on the basis of "property rights" by virtue of their interest in the civil status of the church called, "The Articles of Incorporation."

The Northern Baptist Convention forces in May, 1948, started the lawsuit against the First Baptist Church of Algona. They won their case on the plea of property rights of a minority in a judgment handed down by the District Court of Iowa, September, 1949. The Lord led us most definitely to appeal this case to the Supreme Court at Des Moines, which on January 8, 1952 by their unanimous decision, "reversed and remanded" the District Court decision.

Property rights of ecclesiastical bodies in jurisprudence are di-



Dr. Richard V. Clearwaters

vided into three classifications, and the one being tested in this instance was, "where the property is held by a church which is independent of any higher ecclesiastical authority." This simply means that when anyone joins a New Testament Baptist Church their property rights in said corporation are automatically subject to the majority rule of that local Baptist church, irrespective of any conventions or other organizations, and that church may vote to affiliate with or withdraw from external bodies. In this court trial we placed in the record, page 335 of E. T. Hiscox's *New Directory for Baptist Churches*.

The Law in the Case

Briefly let me summarize here the steps taken and clearly outlined by the Supreme Court of the State of Iowa:

1. "There is no dispute between the parties as to the legal principles governing such a controversy as this." This means that no one argued that the First Baptist Church of Algona had ceased to be a Baptist church.

2. "The record shows that the first Baptist Church of Algona, like every other Baptist church, is a pure democracy. It is controlled by its own membership, and it is absolutely independent of any external control. It is not subject to any supervisory power, ecclesiastical or otherwise."

3. "It is equally clear from Plaintiff's own testimony that there is no requirement that a Baptist church belong to any association or convention."

4. "Our first reaction is the utter futility of any court decree to compel a local church to continue in that cooperation." We learn from the testimony of plaintiffs' ministers that the Iowa State and Northern conventions are voluntary associations."

5. "Passing to plaintiffs' argument that disassociation with the conventions constitutes a taking of plaintiffs' property, we examine the evidence to see if any change in the basic doctrines of the local church is threatened. Here again all of plaintiffs' evidence tells against such an argument."

6. "But plaintiffs argue and the trial court held that the adoption of the amendment was but a step in the plan of the defendants... to affiliate the church with the Conservative Baptist Movement... that there is a fundamental and basic difference in the religious views, beliefs, doctrines, and practices held and adhered to by the Convention Baptists and those held and adhered to by the Conservative Baptists..."

Iowa Supreme Court "Reversed and Remanded" Church Stealing of A.B.C.

Notable Legal Victory for Congregational Polity

By Rev. Richard V. Clearwaters, Ph.D.
Pastor, Third Baptist Church, Minneapolis

The Editor's Comment

We print herewith a good article by our dear friend, Dr. Richard V. Clearwaters. The Algona, Iowa, First Baptist Church withdrew from the Northern Baptist Convention because of its modernism. Convention leaders sued to take the church property in the name of a minority of disgruntled members. First the district court ruled in favor of the Northern Baptist Convention (now the American Baptist Convention) and the minority who were trying to seize the property from the church. However in January 8, 1952, the Supreme Court of Iowa at Des Moines with unanimous decision "reversed and remanded" that unjust decision.

We are reminded of the case in Kansas in which the Berean Baptist Church, Kansas City, Kansas, had the property stolen by a few worldly members from the active soul winning and giving majority, under the leadership of the American Baptist Convention officials with paid agents of the Central Baptist Seminary helping the Convention to steal the property. I remember another similar case in Kansas. The church moved out, built a new building, is wonderfully prospering. The old church building stolen with the connivance of Convention leaders was nearly destroyed in the flood.

The fight goes on. In Mississippi, I understand, Presbyterian lay leaders have pushed through legislature a law giving the title of church property to local congregations in the state in an effort to prevent the stealing of church buildings by modernistic, denominational leaders.

All Bible believers will be encouraged by Dr. Clearwaters' article and the now-recognized principle that a local congregation ought to own its own property, and the church has a right to withdraw from a modernistic denomination and can protect its property from modernists who would steal it away from the church.

"Assuming the amendment is but a step toward some affiliation or cooperation of defendant church with the Conservative group we see no threat to the historic doctrines of the church by such cooperation"... "It would be of no use to state the differences in belief between the two groups since church affiliation with either is no part of the basic doctrines of a Baptist church. The basic doctrine of a Baptist Church according to plaintiffs' own witnesses is the complete independence of a church to affiliate or cooperate with any group or association of Baptist churches..."

"Plaintiffs' entire argument is without any supporting testimony showing a basic departure from the long-adhered-to faith of the defendant church."

Conclusions and Applications

We must identify the American Baptist Convention with the plaintiffs' case because national and state employees of the ABC were the star witnesses who testified against the defendant church. I believe these conclusions and applications are significant:

1. The courts do not understand the "double talk" of the ABC and its constituency about the local Baptist church being "free," "independent," "sovereign," and "autonomous" while asking legal courts of justice to compel the cooperation of the local church, to subordinate the local

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
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Thrilling Prize Letters

SWORD Used for Sunday Services on Submarine; Male Carrier Falls in Love with SWORDS; Lutheran Pastor Blessed; Methodist Pastor Favors Our Defense of the Faith; Theosophist Saved Through Sword Literature; Quits Tobacco After Thirty-Five Years; Saved From Professional Dance Instructor's Life For Mission Field; Lonely Missionaries; Daddy Saved From Russellism; Etc.

The first prize goes to a letter from H. E. Sander, Kittery, Maine. For the letter below he will receive \$5 merchandise certificate.

"Dear Brother Rice:

"...It is quite difficult to express how much I have enjoyed THE SWORD OF THE LORD. Maybe one incident will show how much help the paper has meant to me. I am a Chief Petty Officer aboard a U. S. submarine. During these latest fleet exercises I missed Sunday services. A submarine has approximately seventy-five men and eight officers, so naturally there is not a chaplain assigned to each ship. With the help of THE SWORD OF THE LORD furnishing subject matter and the Lord Jesus Christ furnishing the way and the power, I was able to conduct a worship service on Sunday mornings. I wish to say how grateful I am that there is a weekly paper that proclaims Jesus Christ and His blood atonement such as yours does.

"In His name,"

(Signed) H. E. Sander
Kittery, Maine

For other letters published in this article, the writers will be sent \$2 gift certificate.

Mailman Carried SWORD, Fell in Love

"Dear Dr. Rice:

"I want to say how thrilled I have been with THE SWORD OF THE LORD. It is a way ahead of any religious publication there is.

"I am a mail carrier in Houlton. While carrying the mail last summer, I happened to take the wrapper off the paper and I read the issue. Of course I delivered the paper to its destination, but I fell in love with it then. Now I am a subscriber to THE SWORD OF THE LORD—paid up to 1956, and I have sent ten subscriptions in for others.

"I was a Roman Catholic and found the Lord by my radio on a Jack Wyrzten broadcast. I want to thank the Lord for saving my soul."

(Signed) Richard C. Dansereau
Houlton, Maine

Lutheran Pastor Commends SWORD

Rev. Charles G. Bauer, pastor St. Paul's Evangelical Lutheran Church, Camden, New Jersey, writes:

"Dear Dr. Rice:

"I am the pastor of the above-named church, and of like precious faith with yourself, contending earnestly for the faith which was once for all delivered to the saints. The doctrine of the pre-millennial

Second Coming of the Lord Jesus Christ is precious to me, along with all the prophetic truths of the Word of God. Someone in our church gave me a gift subscription to THE SWORD OF THE LORD, and I am grateful for his kind gift to his pastor.

"THE SWORD OF THE LORD is a wonderful Christian paper, comprehensive in its scope of Christian truth, bearing testimony to the plenary inspiration of the Bible, the fundamental doctrines of the Christian faith, and the Lord Jesus Christ as the only Saviour and hope of the human race. I love to read the splendid sermons and messages you have every week. They are a source of real blessing to me. I do praise the Lord for THE SWORD OF THE LORD.

"In the Name of our Lord Jesus Christ,"

(Signed) Charles G. Bauer
Camden, New Jersey

Methodist Pastor Agrees with SWORD Stand Against Modernism

Rev. Charles F. Montgomery, pastor of the West Grove, Pennsylvania, Methodist Church, writes:

"Dear Brother Rice:

"May I add my word of sincere appreciation for your very fine Christian witness in your outstanding Christian publication.

"As an old-fashioned Methodist minister who believes in the great fundamental doctrines and truths of our Methodist heritage and tradition, it is encouraging to know that you defend our cause. I agree with your attack on the modernism and liberal tendencies in our church. However, there are many of the rank and file of Methodist ministers who have not bowed the knee to the crowd who would destroy our great faith. Your paper deserves commendation for exposing any liberal tendencies in the church, whether it be in the Methodist or the Southern Baptist, or any other denomination. (And the other denominations have them also.)

"I praise God for an up-to-date experience in the shed blood of my own personal Saviour. In Him I have been reborn. Praise His name!

"I am grateful for the warm-hearted response that your SWORD OF THE LORD brings when I read of the revival effort being put forth through its pages. Thank God that the day of revival is not past.

"A Friend in Christ,"

(Signed) Charles F. Montgomery,
Pastor
West Grove, Pennsylvania, Methodist Church
West Grove, Pennsylvania

Theosophist Saved Through Sword Booklet

"Dear Brother Rice:

"Greetings in Jesus' name! I had the privilege of meeting you in Cody last month while you were holding meetings for Brother Hel-sley of the Baptist Church.

"I want to tell you of an experience I had in February. We were holding cottage prayer meetings in preparation for our meetings with Dr. John Zoller. A neighbor, who was a theosophist, came on Mrs. Riser's invitation and seemed under conviction. I called on her later that week and gave her your tract, 'What Must I Do to Be Saved?'

"Well, sir, she sat up quite late that night reading the tract. The next Sunday morning she and her husband were in church. When I gave the invitation, she came down the aisle and took her stand for the Lord!

"I baptized her on Easter Sunday and she has been a faithful witness ever since, seldom missing a meeting. Her backslidden husband was restored as a result of her conversion and both are now living for the Lord Jesus Christ!

"Brother Rice, remember this Big Horn area in prayer! This is a needy area. Oh, yes, there are many churches, but so few that really preach the Word! I need prayer here in Greybull to overcome indifference, worldliness, and even denominational opposition!..

"Yours in Christ,"
(Signed) Rev. George W. Riser
Greybull
Wyoming

Saved From Cigarettes After Thirty-Five Years

Mr. V. J. Jackson, 39 N. W. 1st Street, Ontario, Oregon, writes:

"Dear Brother Rice:

"I thank God for men like you and pray for you. I am sure that your book on tobacco influenced me to quit smoking after more than thirty-five years of cigarette smoking. I haven't smoked in over twenty-six months.

"Yours in Christ,"
(Signed) V. J. Jackson
Ontario
Oregon

Saved From Life of Professional Dance Instructor To the Mission Field

Mr. Hugh Eiland, First Baptist Church, Claysville, Pennsylvania, ministerial student preparing for the mission field, writes:

"Dear Christian Friends:

"I had, up to that time, made plans for becoming a professional dance instructor. Much of my time and money had been used for that purpose.

"After reading Dr. Rice's book on *What's Wrong With the Dance*, I made a choice to serve my blessed Saviour rather than follow the dancing world.

"My wife and I are now in the third year of preparation for the mission field. The Lord has been exceeding good to us and has honored my choice for Him. The Lord has blessed me with the privilege of pastoring a Baptist Church near here in Pennsylvania.

"I want to emphasize my sincere heartfelt appreciation for the marvelous way the Lord has used the Sword of the Lord literature to lead my poor blinded soul into an abundance of light in Christ Jesus.

"Yours in Jesus' name,"
(Signed) Hugh Eiland
First Baptist Church
Claysville, Pennsylvania

We suggest that the paperback book or pamphlet, forty-eight large pages on *What Is Wrong With the Dance?* be given to others who need this question-settled from the Bible. *Tobacco: Is Its Use a Sin?*, *Cigarette Facts and How to Quit*, has twenty-four pages and sells for fifteen cents. Order from Sword of the Lord Publishers.

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements

Lonely Missionaries Treasure SWORD

From the Mennonite Brethren Gospel Mission, Mrs. H. T. Esau writes as follows:

"Dear Brother Rice:

"We are lonely missionaries among Latin Americans and in the thick of the battle against the powers of darkness. The Lord knew our hearts needed encouragement as well as a special treat in His Word, so He caused a friend to subscribe THE SWORD OF THE LORD for us. And what a blessing has come to our hearts through this paper, which truly is a sword of the Lord and not one of men.

"Yours in His glad service,"
(Signed) Mrs. H. T. Esau
Premont
Texas

Dad Saved From Russellism

"Dear Brother Rice:

"I have enjoyed THE SWORD OF THE LORD so much the past eight years that I have subscribed for many of my friends and relatives, and I believe it was your paper and books that brought my Daddy out of Russellism. He had studied Rutherford's books for more than twenty years, but they are gone since your good fundamental literature has been placed in his home. His eyesight is gone, too. But I am praising God for those few years he had to study the great fundamental truths.

"May God's richest blessings be yours as you continue His work..."

"A sister in Christ,"
(Signed) Mrs. H. L. Randell
View
Texas

Typical Letter From Earnest Preacher

We have received literally hundreds and hundreds of letters from gospel preachers of many denominations. The following letter from Rev. Paul M. Alleman, pastor of the Evangelical United Brethren Church, Roanoke, Louisiana, is typical.

"Dear Dr. Rice:

"I am a graduate of Bob Jones University where I was introduced to THE SWORD OF THE LORD. It has not been allowed to quit coming my way since that time. I have found that it is worth much more to me than the purchase of many of the best books in a year's time. The masterful sermons alone would complete several books which any minister would be envious of possessing. But in addition to the great and classic sermons which make up the bulk of the paper and have been such a great help to me in providing illustrations, outlines, and material on every topic; the additional material, like children's stories, letters to the servicemen, discussion on current secular and religious issues and Bible questions have made the paper a 'must' in my library. I file every SWORD paper and have made many references to old sermons or Bible discussions in old issues in preparing my ser-

mons. What I draw from THE SWORD I know I can stand upon with authority. It is biblically true and men of God are the authors of it. It saves much time and difficulty in culling worthwhile from other mediocre literature.

"Yours in His service,"

(Signed) Rev. Paul M. Alleman
Evangelical United Brethren Church
Roanoke, Louisiana

We thank God THE SWORD OF THE LORD can be a blessing to preachers. Perhaps you ought to send THE SWORD to some preacher or missionary. Send us the money for the Missionary and Minister's Subscription Fund, if you do not know someone who needs the paper.

Latvian Lutheran Minister Receives SWORD in CARE Package

Rev. Rudolfs Krafts, of Zion Lutheran Church in Dalton, Minnesota, got acquainted with THE SWORD OF THE LORD in a most unusual way while in a DP camp in Germany. Listen to his story.

"Dear Dr. Rice:

"It was through the efforts of a kind American lady that I was first privileged to receive your paper. It was some six years ago. At that time we, my dear family and I were in a DP camp in Germany. It was one of the darkest hours in our lives. As a result of the last war our country, our home and our hopes for the future were all destroyed. We could not go back to Latvia, now under Russian occupation. We did not know what would happen to us and to our dear children.

"One day I was praying the Lord to send us some food. I could not bear any longer the cries of our children for bread. There was scarcely any food and thousands were starving to death.

"And then, when we were almost in despair, the answer came. We received a wonderful package of food from America. I must confess our eyes were literally filled with tears of joy and gratitude.

"When we opened the package, I also found a number of copies of THE SWORD OF THE LORD. I read and re-read them and oh the blessings I received. Only God knows how much we were helped, blessed and spiritually strengthened through your wonderful paper.

"And now we are in this country. Like many others, we are so grateful to God that we have been given the opportunity to make this country our new home.

"I am serving a small Lutheran congregation here, and I do want you to know that THE SWORD OF THE LORD is always the most welcome guest in our parsonage.

"May the good Lord bless you and your wonderful ministry.

"Yours in Christ,"
(Signed) Rudolfs Krafts
Zion Lutheran Church
Dalton, Minnesota

In Jesus' name, help spread THE SWORD OF THE LORD!

Iowa Supreme Court

(Continued from page 2)

church to their conventions, to force their program and personnel on the local church (see "Milwaukee Manifesto"), and to grant the conventions and their sympathizers, against the will of the local church, the title to their property.

2. The decision proved that an ABC minority in a Conservative Baptist church has no property rights despite the specious plea of the ABC constituency and sympathizers.

3. It shows the ABC has fallen upon evil days when it has drifted so far from the Bible into Modernism, ecumenicity and centralization of power that it becomes incumbent on the courts of our land to express and authorize the historic principles of Bible-believing Baptists.

5. This decision places the Conservative Baptist Movement on the solid and legal ground, in addition to the New Testament ground, of the sovereignty and autonomy of the local Baptist church.

The Algona decision is "God's fleece" for every Conservative Baptist church that has an obvious majority. The future is bright with promise.

March 15, 1952

United Evangelical Action

Dr. Bob Jones Says:

I am dictating this in the midst of our Commencement which is the most strenuous but by far the most wonderful Commencement in the history of this school. I wish all of our friends could be here and witness what we are witnessing. We know that God is with Bob Jones University. We have with us this Commencement a number of well-known Christian leaders in various walks of life, and they all sense the presence of God. The Alumni Association has just given us almost \$3,000 for the Student Loan Endowment Fund. Half of this will go into the missionary fund and half into the fund to help train missionaries and other Christian workers. We have had many interesting letters. I quote below a letter from one of our former students who with his wife will be leaving soon for the mission field:

"My wife and I may not be able to attend any of the graduation exercises because of the pressure of our work with our churches. We are praying that God will bless the closing exercises in a wonderful way. Both of us have been away from Bob Jones University one year, and

we are more convinced than ever before that the Christian principles which are drilled into the students at Bob Jones University are right. God help you folks to keep on keeping on. We are enclosing a check for \$10 for the Student Loan Endowment Fund and are glad that half of it will go for the direct spread of the Gospel."

I am so busy that I hardly know what I am saying, but I know I am writing you to ask you to help us with the Student Loan Endowment Fund and the missionary fund. We will report to you in the near future just exactly what we have raised. I am sure it is over \$700,000, but remember that the goal is \$1,000,000 for the Student Loan Endowment Fund, and remember that 50 per cent of all we receive until we reach that goal will go into the missionary fund.

Please pray for us, and pray that our students will go out and win souls to the Lord Jesus Christ during the summer. Thank you and God Bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)



The "Of Course" Kind of Love

The mid-week service was well begun before Dr. Prescott entered the vestry on the following Wednesday evening. He became immediately aware of a peculiar hush upon the audience. The pastor was on his feet nearing the close of an informal talk.

"I've always been honest at heart," he was saying, "and have meant to give the full gospel message to my people. But I find I have had only a meager taste of it myself. I have had no abundance from which to draw, and have cheated, unaware, those whom I intended to bless. But I have been sitting at the feet of a little child and she has taught me much; I have read the words of a dying saint and have become convinced that only as a man lets Jesus Christ live in him, can Jesus Christ either speak or work through him.

"I want you all to know that I have invited my Lord to enter my heart and fill it. I have opened the door wide. I dare not say all that St. Paul said, for I am but a beginner and consciously uninstructed, but I know"—he looked into the faces lifted to his—"I know that 'Christ in me,' is not only my only hope of glory, but the only hope of success in my ministry. I ask you, my brethren, my sisters, to forgive me for coming to you unprepared to feed you with the Bread of Life. It was due to ignorance, not intent—I had not feasted on it myself. I beseech you to pray for your pastor and bear with him, that we, together, may seek and find the fullness of our Lord and Saviour, Jesus Christ."

Dr. Prescott sat with bowed head until the last word was uttered. His eyes were wet. There was a great stillness in the room as Mr. Waller took his seat; the atmosphere seemed charged. The few prayers raised were humble and brief, the closing hymn reverent. After the service a few persons lingered to take the pastor's hand, but the larger proportion passed out. When the last one had departed the doctor went to the ante-room to meet him. At sight of that rugged face the young preacher hastened forward and threw his arms about the stalwart form.

"My father! O my father!" he cried, and at the sound of that sacred title the soul of the man thus addressed leaped. This young divine had been orphaned from birth—brought up by strangers; from that hour he held a place all his own in Dr. Prescott's heart.

"My son!" he responded, "my brave boy! God bless you!" "He has," said Robert Waller. "Has He not led me to you, and have not you guided me to the cross of Christ? Your prescription—it was a prescription, Doctor—worked. God bless Jean Myers and crown the father who gave her to the world!"

"Amen!" said Jeremiah Prescott. There were persons present in Robert Waller's audience that Wednesday night who were made glad by his words; there were others who were puzzled; and one at least was filled with dismay. Miss Sarah Daniels, Sunday-school teacher, was among the puzzled ones. The new pastor had seemed to her so altogether admirable that she felt a trifle perplexed as to what his late experience might mean. The difference she discovered between his preaching and that of his predecessor she had charged to the difference in their ages; one was riper in experience than the other. The person who was dismayed, not to say indignant, over the young man's avowal

was Miss Alicia Royston, daughter of the millionaire member of the Old Stone Church, and the fiancée of its pastor.

"What can he mean?" this young lady demanded of her father that night the moment they reached the shelter of the limousine. "It sounded like drivel to me. Imagine a man of Robert Waller's attainments confessing ignorance to some of those people, begging their pardon for not coming to them better prepared for his position—he, with several of the leading churches of the denomination after him! It humiliates me, when I consider our relations."

"Calm yourself, Alicia," soothed her parent. "Waller is young, enthusiastic, anxious to meet the poorest of his flock on their own ground and bring truth to the level of their understanding. And, really, he seems to have gotten hold of something worth while. I have never heard him when he appeared so lifted out of himself—so tender, almost inspired. His humility became him."

"Not in my eyes," was the retort. "I have rights that must be considered. If he wants to eat humble pie, I have no appetite for it."

The young clergyman was conscious of a rather cold reception when next he visited Hon. George Royston's mansion. Miss Royston showed strange unresponsiveness to his warm greeting and held herself aloof during his brief call. He had been in the habit of riding home with Mr. Royston and his daughter after the service on Wednesday night and partaking of a dainty lunch. In his preoccupation the evening before he had forgotten to do this and wondered now if his remissness was not responsible for his reception. He tried to excuse himself, to explain but without success.

"I did not miss you—or expect you—after what you had said," Miss Royston declared.

His face lighted. She had always appeared interested in his work. "Then you understood—" he began.

"Your excitement?" she broke in. "Not at all. I imagined you had been patronizing the Salvation Army."

"I was not conscious of excitement, Alicia," he responded seriously; "only of deep conviction of

a fuller experience in Christ possible for myself and others."

"Indeed! How interesting!" Her beautiful face was disfigured by a sneer.

"I hoped you would be glad, it would help me in my search for the best, dear," he said.

She laughed. "I am satisfied with my church and its teachings," she said. "I am not interested in by-paths."

He was silenced for the moment; then her father came in to bridge over the embarrassment of the situation. After exchanging a few words with him, the young man took his leave. He walked down the street a bit stunned; but he had made his eternal choice.

Miss Sarah Daniels called on her pastor that evening. "I've come about my Sunday-school class," she began, "though I think I may have a need of my own, after pondering your words of last Wednesday night."

"There is one answer to all need," he answered gently, "and only one—the Lord Jesus Christ. It is written, 'My God shall supply all your need according to His riches in glory.' That is full supply, Miss Daniels, and it is 'by Christ Jesus!'"

"That covers my girls as well as myself," she said. "I have been much discouraged over them. They seem, with two exceptions, so giddy, so uninterested." Her voice broke a little. "I've tried to prepare thoroughly to interest them, but they talk of the fun they've had, the latest in dress, the movies—anything except the lesson. At points of deepest value, those I've counted on to hold and help them, they only giggle or introduce some folly." Again her voice faltered.

"Miss Daniels," said her pastor humbly, "I'm the last person to teach you what you need to know. I am only a learner myself. All I have been taught in the schools is insufficient to stem the tide of sin and indifference I find in myself and others. I have turned to the Holy Spirit. He was given to help our infirmities. How I rejoice in that fact! My hope, my trust, my expectations for my ministry are bound up in Him. I have placed myself in His hands, to be guided at every step. Without Him I am nothing but a failure."

The eyes of the young lady were fixed on the gentleman's face. His earnestness thrilled her. "He will not fail you," she exclaimed. "How can He when you trust Him so fully?"

Robert Waller smiled and his face lighted. "No, He will not fail me," he replied, "nor will He fail you. And that, not because of our wonderful trust, but because of His wonderful love and faithfulness. Take your girls to Him, one by one. Lay them on His heart, insist on their salvation. A Scripture verse comes to me at this moment—His Word, His grace and truth is what I need myself: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

"Miss Daniels," the minister arose in his earnestness and stood before her, "you have appealed to me in your need and I assure you of my own. Let us kneel down here in this study together now and claim the promise of our unchanging and unfailing God, that

FREE REPRINTS AVAILABLE OF "ARE CHRISTIAN FILMS WRONG?"

By Editor John R. Rice. When this article appeared in *The Sword of the Lord*, February 8, 1952, the demand was so great for it that our supply was completely exhausted. We have reprinted it in an attractive folder, and you may have a copy absolutely free. Simply send us a self-addressed, stamped envelope, and ask for "Are Christian Films Wrong?" Write *Sword of the Lord Publishers*, Wheaton, Illinois.

where two agree on earth concerning anything that they ask of Him, it shall be done. Then let us watch for its fulfillment—you in your girls, I in my boys and people; each claiming grace to go forth from this hour in the strength and with the tenderness of Jesus, bearing the precious seed of His Word."

As they arose from their knees a little later Sarah Daniels held out her trembling hand to her pastor. "You have helped me," she said. "You have placed my feet on the road, and by God's help I will follow it. Pray for me."

"Gladly; and I know you will pray for me and our people." The young woman's "Yes" was low and broken.

It was as he accompanied his caller to the outer door that the minister spoke his last word, as an afterthought.

"Miss Daniels, I wish you might find time to call on Jean Myers, Forty-eight Bernard Street. She is an invalid, one of the shut-ins—shut in to God. She will be a blessing to your girls, if you can manage to introduce them to her, and they may find pleasure in adding to hers. Christmas is coming, you know."

"Oh, thank you! I will remember. Jean Myers, Forty-eight Bernard Street."

A grateful smile and Miss Daniels was gone; but that is how the marvel was made possible which served to introduce Jean Myers to her Sunday-school teacher and discovered to Sarah Daniels the never-present member of her class.

The event did not happen for another week.

Jean heard the door-bell ring, and the neighbor on the upper floor answered it. To the invalid's "Come in," a moment later, a vision of modest loveliness appeared.

"Pardon me for the liberty I take in calling on you without invitation," said the vision. "I am Miss Sarah Daniels."

"O-oh! My Sunday-school teacher!" Jean's hand went out eagerly. "I've wanted to see you so much! Have you come because you are glad I belong to your class?"

The lady looked surprised, but nevertheless took the thin little hands into her gloved ones. "Are you one of my girls?" she inquired. "You must have belonged before I took the class—before you were sick—I do not remember of having seen you before."

"Oh, no; I've never been to Sunday-school in my life. I cannot walk. I joined the class when Grace Manton did; I forgot you didn't know about it. I've been so glad to belong and I've written your name and the names of all the girls in my notebook and pray for you all every day."

"How lovely!" said Miss Daniels, "and how thankful I am for you and your prayers. It makes me feel strong. Mr. Waller asked me to call on you, he thought my girls would like to know you, and I'm sure they will. We'll come here some Sunday and I'll teach the lesson here in your room."

Jean's eyes shone. "Oh, thank you!" she said, a catch in her throat. "It must have been Jesus who told Mr. Waller to send you; He's such a planner of good things! I've always wanted to go to Sunday-school, and now I shall have a Sunday-school right here. I hope all the girls will come."

"They wouldn't miss it for the world," declared Miss Daniels. "The novelty of the thing will bring them, and I'm going to introduce them to you before we come as a class. Perhaps you can help me win them for Christ. That is the desire nearest my heart, yet I have no seeming fitness for the task. I don't know how to work for them."

"But," said the little girl timidly, "we always have Jesus and He knows how. My father used to say

that 'all the fitness He requires is to feel our need of Him.' He does it all, you know, for He is able, only for our sake there must be someone to do it through. Daddy said the 'someone' is anyone who will let Jesus use him."

"You must have had a wise father, Jean."

"He was; Jesus was everything to him. One day just before he died he told a man that all any person really needed in this world was Jesus, and that all Jesus needed in the world were men who would let Him do as He pleased with them. Mother wrote his words down, she wanted to remember them."

The visitor sat silent for a moment, her eyes fixed tenderly on the face of the little girl. These quoted words of one dead found lodgment in her heart.

"I see," she said presently.

"Then our Lord has much to do in me before He can do much through me. Jean, dear child, I cannot stay longer with you this afternoon. I have a friend in the hospital who is expecting me. Will you promise me to ask Jesus, every day until I come again, to make me willing to let Him do all He pleases with me?"

"How good you are!" answered the invalid, her face fairly transfigured. "You share everything with me! I love to talk to Jesus—and—and I belong to you, and you belong to me!"

Grace tapped on Jean's door soon after her visitor had gone, and followed the tap with her smiling face.

"Mother sent me in here for a rest," she laughed. "She looks upon this room as sort of a haven of rest. I have been working practically all day, and Saturday is a long day, Jean."

"What have you been doing?" asked the invalid, delighted to have company.

"Don't ask me—a little of everything. First of all, I made my chamber respectable, and that's no small job. I will not let Mama include that in her Friday sweeping, and I cannot do it myself when school keeps. So it's Saturday for mine, as Ned says. Mother brought me up, and Ned, to believe we had a part in keeping the house running. She says it is a child's privilege to feel himself one of the necessary spokes in the home wheel, having his share in what makes a home. Papa, who is always joking, says it is Mama's 'contribution toward teaching the rising generation the dignity of labor.' I was a tiny thing when I was allowed to wash some of the dishes. I stood on a chair at the sink, covered with a big apron. I used a dishmop, and my! wasn't I proud. Fee-fee dusted the kitchen chairs this morning. Yes," to Jean's surprised exclamation, "and she will soon be promoted to the parlor. She's too little for that yet; my mother likes things done well."

"Your mother is perfect," assented Jean.

"You mustn't expect me to contradict that," smiled Grace. "She certainly seems perfect to me, though I used to grumble occasionally—and I still fall into the disgraceful habit—when I have to finish some work before I can run away and play. But Mama shooed me out of the house just now. She says she can't afford to make her Jack a dull boy!"

Jean laughed, but her friend proceeded quite seriously, "Do you know it doesn't seem a bit true to me that I am a sinner, Jean? I think, perhaps if I had come up sort of harum-scarum as some girls I know have—doing or not doing, obeying or not, as I pleased—I might feel my need of being a Christian more than I do now."

"Why?" questioned Jean. "We do not need to be harum-scarum to realize that we are sinners, Grace. Isn't it because you love your mother that you obey her?"

(Continued on page 6)



"I want you all to know that I have invited my Lord to enter my heart and fill it. I have opened the door WIDE."

Noteworthy NEWS Notes

Dr. Charles B. Williams, author, teacher, and translator of *William's New Testament*, died May 4 in his home at Lakeland, Florida, after a brief illness. Having studied at Wake Forest, Crozer Seminary and Southwestern Seminary, Dr. Williams later was head of Howard College, and for a time taught at Mercer University. The 80-year-old research specialist spent 20 years on his translation of the New Testament, which has recently been released in a new verse edition. In his later years, he became a member of several distinguished research organizations.

Mayor Vincent Impellitteri of New York City, who as a young attorney gave Evangelist Fred Garland a much-needed lift, has approved plans for the filming of part of Garland's life story in the famous Toombs Prison. It was in the Toombs that Garland, former criminal dope addict, accepted Christ as Saviour, and it was at that time that Impellitteri, then the prosecuting attorney, persuaded the judge to give Garland the minimum sentence. This authentic background for the film will give it a much more documentary effect.

Peter's Repentance

(Continued from page 1)

Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17). And Christ spoke of him as the rock man, and of his having the keys of the kingdom. Peter was a splendid man, a devoted disciple of Jesus; and if he was living nowadays, everybody would say that he was an advanced Christian. And yet how much there was wanting in Peter!

2. Look next at *

Peter Living the Life of Self

pleasing self, and trusting self, and seeking the honor of self.

You recollect that just after Christ had said to him: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Christ began to speak about His sufferings, and Peter dared to say: "Be it far from thee, Lord: this shall not be unto thee." Then Christ had to say:

"Get thee behind me, Satan: . . . for thou savourest not the things that be of God, but those that be of men."

There was Peter in his self will, trusting his own wisdom, and actually forbidding Christ to go and die. Whence did that come? Peter trusted in himself and his own thoughts about divine things. We see later on, more than once, that among the disciples there was a

questioning who should be the greatest; and Peter was one of them, and he thought he had a right to the very first place. He sought his own honor even above the others. It was the life of self strong in Peter. He had left his boats and his nets, but not his old self.

When Christ had spoken to him about His sufferings, and said: "Get thee behind me, Satan," He followed it up by saying: "If any man will come after me, let him deny himself, and take up his cross, and follow me." No man can follow Him unless he do that. Self must be utterly denied. What does that mean? When Peter denied Christ, we read that he three times said: "I do not know the man"; in other words: "I have nothing to do with Him; He and I are no friends; I deny having any connection with Him." Christ told Peter that he must deny self. Self must be ignored, and its every claim rejected.

That is

The Root of True Discipleship

but Peter did not understand it, and could not obey it. And what happened? When the last night came, Christ said to him:

"Before the cock crow twice, thou shalt deny me thrice."

But with what self confidence

Dr. Whitesell Says Book on "The Home"

Hits the Nail on the Head!

Dr. Faris D. Whitesell, Th.D., D.D., has been since 1925 the beloved professor of Evangelism at Northern Baptist Theological Seminary in Chicago. This week he wrote,

"Dear Dr. Rice,

"I have been here in Wichita the past few days giving lectures to married couples in the First Baptist Church on Marriage and the Christian Family. I wish you to know how much help I have received from your book, *THE HOME, COURTSHIP, MARRIAGE AND CHILDREN*.

"I had read and reviewed this book when it was first published, but in connection with preparing my messages for this series I read it more closely and thoughtfully. It certainly hits the nail on the head, and is so thoroughly Scriptural that one must agree with it. I have found more practical help in it than any other source I have consulted. I have used many of the ideas and Scripture passages. I wish this book could be in the hands of every married couple, particularly the newly weds. Thank you again for writing it.

"Cordially yours in Christ,"

(Signed) F. D. Whitesell

THE HOME: Courtship, Marriage, and Children

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Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED

THE TABERNACLE, GOD'S PORTRAIT OF CHRIST. By J. Vernon McGee. Van Kampen Press, Wheaton, Illinois. 97 pages, \$1.50.

A little book with a true message simply and clearly stated. Dr. McGee confines himself to a study of the furniture of the tabernacle, and finds that in its every detail it speaks of the Person and work of the Lord Jesus Christ. Here is a book for the class room, and one that will give the reader to see that our Lord was the "Lamb slain from the foundation of the world." The cross was no surprise to God. He predicted it and portrayed it in the tabernacle. These are truths that need to be known. Dr. McGee has wrought well.

T. ROLAND PHILIPS

FAMOUS MESSAGES of William R. Newell. Moody Press, Chicago, Illinois. 251 pages, \$3.00.

Untold thousands of Bible students and Christian workers have sat in classes conducted by Dr. Newell. These gladly recall his clear-cut exposition of God's Word and are thankful for the privilege that was theirs. Now many others will welcome these printed messages sent out by a great Bible teacher who was led by the Holy Spirit to give his life to teaching the Word. Mr. Moody realized the great possibility of this extension work and asked Dr. Newell to go out under the auspices of Moody Bible Institute. This he did for many years. Only

Peter said: "Though all should forsake Thee, yet will not I. I am ready to go with Thee, to prison and to death."

Peter meant it honestly, and Peter really intended to do it; but Peter did not know himself. He did not believe he was so bad as Jesus said he was.

We perhaps think of individual sins that come between us and God, but what are we to do with that self-life which is all unclean, our very nature? What are we to do with that flesh that is entirely under the power of sin? Deliverance from that is what we need. Peter knew it not, and therefore it was that in his self-confidence he went forth, and denied his Lord.

Notice how Christ uses that word *deny* twice. He said to Peter the first time, *Deny self*; He said to Peter the second time, *Thou wilt deny me*. It is either of the two. There is no choice for us; we must either deny self or deny Christ. There are two great powers fighting each other—the self-nature in the power of sin, and Christ in the power of God. Either of these must rule within us.

It was self that made the Devil. He was an angel of God, but he wanted to exalt self. He became a Devil in Hell. Self was the cause of the fall of man. Eve wanted something for herself, and so our first parents fell into all the wretchedness of sin. We their children have inherited an awful nature of sin.

3. Look now at

Peter's Repentance

Peter denied his Lord thrice, and then the Lord looked upon him; and that look of Jesus broke the heart of Peter, and all at once there opened up before him the terrible sin that he had committed, the terrible failure that had come, and the depth into which he had fallen, and "Peter went out and wept bitterly."

Oh! who can tell what that repentance must have been? During the following hours of that night, and the next day, when he saw Christ crucified and buried, and the next day, the Sabbath—oh, in what hopeless despair and shame he must have spent that day!

(Continued on page 10)

1952 SWORD of the LORD Summer Conferences

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LAKE LOUISE, TOCCOA, GEORGIA--JULY 7-11

Speakers: Dr. Lee Roberson, Dr. Bob Jones, Dr. Jesse Hendley, Dr. D. A. McCall, Dr. John R. Rice, Evangelist Bill Rice; song leader, J. Stratton Shufelt

MURFREESBORO, TENNESSEE--JULY 13-20
at Cumberland Conference Grounds

Speakers: Dr. John R. Rice, Evangelist Bill Rice, Dr. D. A. McCall

FORT SMITH, ARKANSAS
AUGUST 10-15
at First Baptist Church

Speakers: Dr. Lee Roberson, Dr. D. A. McCall, Dr. J. Harold Smith, Dr. John R. Rice, Evangelist Bill Rice, Cowboy Evangelist Hal Smith

For complete program of each conference, write to:

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Heaven will reveal the wonderful work accomplished. This new volume is just a helpful reminder of a great task gloriously done.

DR. HENRY HEPBURN

STIR UP THE GIET. By Paul S. Rees. Zondervan Publishing House, Grand Rapids, Michigan. 155 pages, \$2.00.

Dr. Rees has given us a valuable book with practical suggestions on soul winning, visitation, and evangelism. As always, the author writes with pointed lucidity. He states the problem for evangelism for this day and presents clear and practical suggestions on how to get the job done. This book will be especially useful to pastors and evangelists. The chapters on visitation are especially helpful.

DR. LEE ROBERSON

...I think it meets a tremendous and definite need in the stirring up of Christians to the work of evangelism. Whether one may agree with Dr. Rees' positions or not, all evangelicals should agree on the great thesis of the volume that the work of the church is evangelism and that revival is our only hope.

DR. BOB JONES, JR.

PROPHETIC QUESTIONS ANSWERED. By Keith L. Brooks. Van Kampen Press, Wheaton, Illinois. 162 pages, \$2.00.

Perhaps we will not agree with everything in this book, but certainly we do agree with the major part of it. A very interesting book and one that answers almost every prophetic question you can think of. And good, sane answers they are, too. Is America the missing tribe of Manasseh? Will the Temple be rebuilt in Jerusalem? Who will be taken when Jesus comes again? Will there be one general judgment or several judgments? What about a bodily resurrection? Here at last is a book that will help you answer the questions of your young folks and will answer your own ponderings.

EVANGELIST BILL RICE

GOD AND MAN AT YALE. By William F. Buckley, Jr. Henry Regnery Company, Chicago, Illinois. 235 pages, \$3.50.

One of the most significant books in recent years, and one which has caused a tremendous furor. Written by a recent graduate of Yale (and himself a very brilliant student) *God and Man at Yale* gives the facts, cites the authorities, to show that teaching at Yale is weighted heavily in favor of a control of economy as opposed to American free enterprise, and against Christianity. One learns with amazement that Yale which "derives its moral and financial support from Christian individualists (has) addressed itself to the task of persuading the sons of these supporters to

be atheistic socialists." The teaching is not even impartial, states the author, "with respect to the great value-alternatives of the day: Christianity versus agnosticism and atheism, and individualism versus collectivism." The chapter on "The Superstition of Academic Freedom" is superb. "Academic freedom" is shown clearly to be an excuse for permitting all license to communists and atheists. Mr. Buckley is not an evangelical Christian, but upholds vigorously the great Protestant principles of revealed religion and free enterprise.

DR. V. RAYMOND EDMAN

THE QUEST FOR SERENITY.

By G. H. Morling. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 91 pages, \$1.50.

The author, principal of a Baptist Theological College in New South Wales, says that the first word of this title might well be "My" since the volume is essentially the story of his own quest for security. Defining carefully what he means by serenity, he states in beautiful language how he found the adjustment of life's burdens by leaving it all quietly to God and living restfully with him. A most thoughtful spiritual study.

DR. JOHN L. HILL

THE STORIES OF THOMAS.

By Oswald J. Smith, D. Litt.

These are stories of the life of Christ, as they might have been told by the disciple, Thomas. As we read the stories, we can almost feel we are on the scene when He performed His miracles. The chapter titles are:

"My Master Stills The Waves"
"My Master Catches Fish"
"My Master Heals A Maniac"
"My Master Feeds Five Thousand"
"My Master Walks On The Sea"
"My Master Heals Bartimaeus"
"My Master Conquers Disease And Death"
"My Master Forgives And Heals"
"My Master Heals A Man Born Blind"
"My Master Raises Lazarus"
"My Master Goes On Trial"
"My Master Faces Pilate"
"My Master Lays Down His Life"

"My Master Appears Again"
The book is paper bound, 8 x 10 inches, with 39 pages. It is beautifully illustrated with black and white pictures, and is nicely printed on good paper. It would make a good inexpensive gift or reward, and will be very helpful for young people, or older children.

Published by The Peoples Press, Toronto, Canada, price 50 cents. (Any of the above books may be ordered from the publisher indicated, or from Sword of the Lord Publishers, Wheaton, Illinois.)

"Stealing the Steel Mills"

(Continued from page 2)

preachers have no right to take sides on right and wrong and politics, then nobody else has. "Hatred"? Name-calling is easy, but why not answer the Scriptures and facts? This friend has received a subsidy from the government as a farmer, is not ashamed, is a Democrat and will so continue. Then we fear that both his opinion and his vote have been bought by tax money from the dishonest New Deal administration.—Editor.)

Mrs. V. E. Stoehr of American Falls, Idaho, writes:

"Not one in our family belongs to any union; we have never had one cent from the government for anything we did do or that we didn't do. My husband is a small businessman and works for himself.

"... I feel as though you have done Mr. Kefauver a very grave wrong. He is not a New Dealer."

"As for Mr. Taft, he has his own axe to grind. . . . When he talked before the union here in Pocatello, he was all for the union. Then when he talked to the farmers, he was all for them. Now I ask you, whom can you believe?"

(But, Mrs. Stoehr, much of the money that does business in American Falls, Idaho, is subsidized potato money. Millions of dollars of potatoes were wasted, paid for by tax money the rest of us paid, to keep up the price on potatoes and keep farmer votes for the New Deal administration. So you have a stake in the New Deal. Also you are wrong about Senator Kefauver. I personally heard him say that he was running for President on a New Deal Democratic platform. Mr. Truman did not like his exposure of crime, but likes his politics. I heard Mr. Kefauver say that he hoped to widen the New Deal program to the whole world if elected. Mr. Taft is for the union—certainly, so am I. So are all good people. Mr. Taft is for the farmers—certainly, so are all good people. Why set one class against another? That is New Deal, and communistic strategy that is wicked, and un-American. Why shouldn't all of us—labor, farmers and the rest of us—work together for America without anybody asking special favors for themselves or trying to buy control of the government, or be bribed for our votes? Thank you, Mrs. Stoehr, for your letter.—Editor.)

These Readers Agreed With the Editor

"... I read 'Stealing the Steel Mills.' It thrilled my soul to know we have men of God who are not afraid to tell the truth."—Rev. Kenneth Fensler, Pioneer, Ohio.

"... I especially appreciate your great quest for souls and the great evangelistic sermons, also your strong stand on moral issues. I have just read your article, 'Stealing the Steel Mills.' I think you are 100 per cent right."—Rev. S. D. Knisley, Wartburg, Tenn.

"Another Daniel in the court! Would it please God that we had more men like you to interpret law in the halls of Congress, or, better still, to head the executive branch of this still great nation. Your stand on the steel mill seizure will certainly separate the sheep from the goats among your readers. You will experience what our Lord did when He taught that except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. It is the offense of the cross, and from that time many of His disciples went back and walked no more with Him. May God continue to bless your ministry and give you a Benjamin portion for those subscribers who go back. . . ."—O. W. Harer, Cosby, Tenn.

"... have read 'Stealing the

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Steel Mills.' I have no rebuke or criticism to make; only praise for a preacher who will declare the whole counsel of God regardless of whose toes he steps on. May God help the man who is a Southern Baptist, assumed to be saved, who would destroy our God-given freedoms. . . .—Glen Jones, Chattanooga, Tennessee

"... 'Stealing the Steel Mills' was one of the greatest articles I have ever read. I agree one hundred per cent on everything you said in that article. I sincerely believe it is time for preachers and all Christians everywhere to wake up and let themselves be heard on these matters. If Christians do not wake up this year and elect officials who will give the government of this country back to the people where it belongs, I am afraid it will be too late. We will be sold out to the socialists and even worse—maybe to the communists. Keep up the good work."—Rev. Louis R. Lancaster, Luling, Texas

"I have just finished reading your courageous and forthright article in the current SWORD OF THE LORD and wish to take this opportunity to offer you my congratulations and complete approval of your stand. For the past twenty years we have completely neglected the moral issues involved in the creeping socialistic program of the New and Fair Deals. In fact, if you dare to raise your voice against these policies, you are attacked as a reactionary and money-grabbing capitalist."

"I am sure that you will receive some unfavorable comments on this article, but I feel that you have done both our Lord and our country a service whose results we may not fully know at this time. Please be assured of my continuing support of your stand. If we do not stand firm now, freedom as we know it will die. The union shop is just another way of furthering the labor monopoly that is currently exempt from antitrust legislation. If we lose freedom in the political sphere, religious freedom is in jeopardy. . . ."—George R. Cocks, M.D., Arlington, Virginia.

"We would say, 'Amen' to your recent article, 'Stealing the Steel Mills.' The article in its entirety is the most complete and carries more truth than any of its kind I have ever read. We take other religious papers in our home and yours is the only one that has carried such an outstanding article of our times. . . ."—H. E. Helstern, Brookville, Ohio

"Thank you for your telling message on 'Stealing the Steel Mills.' Most timely and effective. I have taken a similar stand on the matter here. . . ."—Wm. J. Marshall, Rawlins, Wyoming

"Allow me to congratulate you on this article and upon your position. In my estimate, there never was a more incompetent nothing ever in office."—Earnest J. Dunn, Kempton, Ind.

"... Others may call this politics if they want to, but you did what is right in giving this article to the readers of THE SWORD. I deeply appreciate your stand for righteousness, and am in hearty agreement with you on this article. . . . You are right in asking earnest Christians to refuse to support New Deal socialism which borders on communism."—Rev. Ben A. Byrd, Jr., Thomasville, Ga.

"I especially appreciate the reference in the article to Ahab. Now, if that is not a good comparison, I never heard of one. He wanted that vineyard for the sake of the government—he was the government. Yes, and Truman wanted to befriend labor, so he grabs the steel mills to get their votes. Good of the government (New Deal Administration) was his reason."—Rev. Tommy Adams, Warden, La.

Many Realize Danger of Bought Votes Controlled By Unscrupulous, Irresponsible Labor Leaders

Sensible comments show that readers generally are for the right to organize, to bargain collectively, even to strike just so there is no violence, no coercion. But good Christians are now seeing that to

Forty-Eight Bernard Street

(Continued from page 4)

That ought to be the reason we obey God. We, all of us, know that it isn't doing or not doing that makes a Christian. It's love—just loving Jesus."

Grace looked gravely into the face of the speaker. "Of course I love Jesus," she said. "I've been brought up to love Him."

"But," was the quick response, "Jesus doesn't want the 'of course' kind of love."

Jean's companion was silenced, but more than that, she was enlightened. She never forgot those words or the fact that Jesus asks for specific love. But her heart was too full for continued silence and presently she began to talk again.

"I really almost dread to go to Sunday-school these days," she sighed. "Miss Daniels gets more and more serious and she looks at us girls as if searching for what she cannot find. Perhaps all the girls do not notice this, but I'm pretty sure Miss Steady does; and I think, too, that she is already a

Christian. She listens as if the lessons satisfy her—get inside."

"Yes," assented Jean, "Miss Daniels told me Julia Benton was a Christian. She wants to be baptized."

"Dear me!" cried Grace, "that does make me feel lonely! The other girls are not my kind, and now it seems that I am not Miss Steady's kind. I am an outsider."

"But you can come inside any minute you want to," comforted Jean. "Why don't you do it now?"

"I don't know, Jean. I suppose it's because I don't really want to," was the reluctant reply. "But when I do I'll come to you."

"Don't fail to," pleaded her friend, "for I am waiting and watching with Miss Daniels—with Jesus. I'm so glad that He'll never give up searching for you or the other girls, until He has found the last one of you."

(From the book, FORTY-EIGHT BERNARD STREET, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord, Wheaton, Illinois.)

force laborers against their will to join a union, to prevent those from working who do not want to strike, to enforce a strike by crime and violence, or to have the government take away the rights of non-union labor, or the rights of industry to bargain is un-American, un-Christian and dictatorial. See the following comments.

"But do we have equal rights for all? When a worker has to join a union and pay tribute to union bosses, when he has to strike at the command of the union boss, and remain off the job while the bosses hijack their employer, then when the Nincompoop, who holds the highest office in our land, aids and abets by stealing the steel mills, I say nothing more communistic has ever come out of Moscow. . . ."—Grayce M. Vance

"Certainly 'Stealing the Steel Mills' is a most necessary and vital editorial. . . .

"For years I have wondered at the acquiescence of Christians in unions and other organizations which act so disgracefully. I am not opposed to unions as a moral force, but as to physical violence, I do not believe God will or can honor them. . . .

"You have had the wisdom from God and the courage of a Christian to write this editorial, but for all the little 'we-uns'—what can we do to REALLY have a correcting influence?"—Harold R. Plank, Elkhart, Indiana

"Your editorial on 'Stealing the Steel Mills' should do much good. The New Deal and the Fair Deal has just about bought the South through subsidies and price props and ceilings. Now comes the great industrial centers in which labor is bought with stolen capital—neither to have the liberty and privileges provided by the Constitution. Next will come freedom of speech, the mails, and religion. God help us!"

"Amen, Brother Rice! Stealing is sin whether it is done by a modern Naboth or a common thief in the night."—Rev. Raymond Collier, Winnsboro, Louisiana

Many Want Extra Copies: Do You?

"I have just received THE SWORD OF THE LORD with the message, 'Stealing the Steel Mills,' and I think it is the most timely thing I have ever read. Would it be possible to obtain about 100 copies of this issue? If you have this message printed separately, I would purchase 1,000 of them. . . ."—Rev. Hiram W. Lefever, Elizabethtown, Pennsylvania

"Your sermon which appeared in last week's paper on 'Stealing the Steel Mills' was worth the price of the paper for a whole year. I wish that every American citizen could read that sermon. That sermon pointed out the way that America is headed, and if God's people don't do something about it, where are we headed?"—Rev. R. R. Jones, McComb, Mississippi

"I read 'Stealing the Steel Mills' through to the last word, and I would like to know that it was before the eyes and ears of this en-

tire nation. Couldn't you get radio ministers to put it before their listeners just as you have written it? Wouldn't the ministerial alliance interest ministers all over this nation in giving it to their congregations? . . .

"... I believe every member of the U. S. Senate and House should receive a copy of this issue. And if you can mail them, I will pay for the costs."—H. G. Holston, Caruthers, California

We are sorry there are no more available copies of the May 16, SWORD with my article "Stealing the Steel Mills." However, we have decided to reprint the article in a nice folder. You may have as many as you need at five cents per copy, postage paid. Simply ask for reprint of "Stealing the Steel Mills," and enclose five cents per copy or \$4.00 per hundred. Address the Sword of the Lord, Wheaton, Ill.

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A Know-So Salvation

(Continued from page 1)

none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). He could count joyfully the distinctions that were his as a strict, moral, blameless and cultured Jew, an ardent Pharisee, an officer of the Sanhedrin, accepted as the best and highest of the Jewish religion, and then say, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7,8). Then he writes to the Philippians that he has learned that "in whatsoever state I am, therewith to be content." He could be perfectly happy when full, happy when hungry; happy when successful, happy when apparent failure dogged his steps, Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Now with this in mind, come back and read this Scripture text above, II Timothy 1:7-12. Here we see what is the background for Paul's perfect peace, perfect assurance, constant happiness, and for his great boldness in preaching the gospel of Christ. Paul passes on the secret to Timothy and to us: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Timothy need not be embarrassed about the

testimony of the Lord, nor about Paul, nor about his own salvation or eternal destiny, nor how things will turn out, every way. Paul had no such fear, no such embarrassment, no such hesitation; and this is why he says, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Paul says, "I know I am saved now. I know that tomorrow I will still be saved. I know that the whole matter of my eternal salvation is settled forever. Jesus saved me, and He will keep me. I have committed the whole thing into His hands—my life, my happiness, my ministry, the keeping of my soul—ALL, ALL, I have committed to Jesus Christ. I know Him well. He is able to keep that which I have committed to Him. Hence I have no fear, no embarrassment, no hesitation, no trouble of heart. Present-day salvation of my soul—that is mine. The eternal keeping of my soul—that is just as safe. I have committed it all to Jesus Christ. I know Him—He is able and He will do it!"

Evangelist D. L. Moody said, "I have never known a Christian who was any good in the work of Christ who did not have assurance of his salvation." I believe that Mr. Moody is right, and that in proportion as we know that we are saved and know that we have committed the keeping of our souls forever into the hands of Jesus Christ, will we have the confidence, assurance and boldness for happy

Christian living and for fruitful, powerful soul winning and service. Let me give thanksgiving to God that I know I am saved. Like Paul, I know Jesus, and like Paul, I am persuaded (thoroughly convinced) that He is able to keep that which I have committed unto Him against that day.

Is it presumptuous for one to say, "I KNOW I am saved"? Years ago I heard a woman ask that question of a godly pastor. She said, "I know some people who say that they are certain they are saved, that they are sure they are going to Heaven. That seems to me to be presumptuous. How could anybody feel they were good enough to be absolutely sure they were saved?"

The wise and spiritual pastor answered about as follows: "If anyone supposes that he is good enough to be saved by his goodness, then that would be presumptuous indeed. But if one casts away all confidence in his own goodness and depends wholly on Jesus Christ, then he ought to be willing to take the word of the Saviour, that he is forgiven, that he has everlasting life, and that he shall not come into condemnation. To claim salvation on the basis of one's own goodness, one's own faithfulness, would be presumptuous and sinful. But to claim everlasting life on the plain promise of Jesus Christ is the privilege of everyone who knows that he has committed the salvation of his soul and the keeping of his soul to the Saviour."

Now dear Christian who reads this, if you have fear and an unsettled mind about your salvation and about the safety of your soul, these are not from God. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Therefore we are not to be embarrassed nor ashamed nor afraid about the testimony of Jesus Christ. We need not fear that Christ will bring everything out right here and hereafter for one who has committed all things to Him. Now let us learn from the Scriptures about this know-so salvation—how to get it, how to keep it, and how to know it!

I. How to Get This Know-So Salvation

In Paul's divinely inspired exhortation to Timothy, which is our text in this message, the apostle tells us how to receive salvation through Christ. In II Timothy 1:9, 10, he says:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Paul adds in verse 12,

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

From these Scriptures, the way to such wonderful salvation is made clear.

1. This salvation is "not according to our works."

Most of the religions of the world teach a salvation based on human works, human merit. Even most of the cults which claim to be Christian major on salvation either partly or entirely earned by good works, whether moral life, baptism, church membership, confession, mass, penance, or whatnot. The carnal nature takes to a doctrine of salvation by works like a duck takes to water! It goes against the grain for men to admit they are so wicked that they cannot save themselves, cannot help save themselves, cannot earn salvation in order to get it, and cannot earn its keeping! I say that most of the religious thought of the world supports the idea that men can be saved by good works. That directly contradicts the plain statement of the Word of God as given here.

Now I challenge any honest seeker for truth to check my next statement. Nobody in the world has any real Christian assurance and certainty of his salvation who is depending on salvation by works!

The Roman Church, for example, does not even claim that a good

Catholic can know, beyond any peradventure of a doubt, that he is saved and kept saved by the power of God. The most ardent priests, the holiest nuns, may hope that they are saved; but they have no assurance of salvation. If any Catholic has assurance of salvation, he got it outside the Catholic Church, by coming to know Christ through the Word of God and through the preaching of the gospel, not through Catholic sources.

The lodges, the great secret orders, teach men to subdue their passions, treat one another with fraternity, to be benevolent toward the poor, to be upright and moral; and on this basis they have a religion of salvation by human merit. Perhaps many who read this have stood at a Masonic funeral and have heard it taught that those who follow the precepts of the lodge will be accepted by the Grand Architect of the Universe into Elysian fields of happiness. But in actual practice, this doctrine never gives men Christian assurance of salvation. It makes blatant infidels out of some, and questioning, harried victims out of others, who are unsure of salvation, but hoping for the best from their good works. If there be any assurance from this doctrine, it is not Christian assurance. It is not the assurance which the Holy Spirit works in the heart of the believing child of God. It is not the assurance which comes from the Bible. How blatant, how self-righteous, and thus, how hypocritical, is anyone who can claim, on the merits of his own good life and works, the certainty of eternal happiness!

Real rest of heart, rest in Christ is found only in abandoning any hope in one's own works. In Hebrews 4:10 the Scripture says: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." One who enters into rest, must have given up any dependence on his own works.

No, the human conscience never allows a man to be sure of his salvation if he depends upon his works and deeds and life. Every man's conscience brands him a sinner, whatever he may say to his neighbors.

The Word of God likewise gives no comfort to anyone who depends on his own works. For the Bible repeatedly declares that "there is none righteous, no, not one." "For there is no difference: For all have sinned, and come short of the glory of God," and, "If we say that we have not sinned, we make him a liar, and his word is not in us" (Rom. 3:10; Rom. 3:22,23; I John 1:10).

And we may be certain that, if any be so presumptuous as to loudly claim salvation on their own merits and their own works, now, their tune will change when they lie facing death, with their only hope of happiness being their own righteousness! No, no; this know-so salvation comes only to those who quit depending upon their own works.

Let us read together the familiar and sweet passage in Ephesians 2:4-10:

"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are

his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Here we are told the sweet story that God, so rich in mercy, loved us with His great love, even when we were dead in sins. His love was not based on our merit, for when God loved us, we were dead, wicked, unlovable. Now God has quickened us who have believed in Christ. He has made us alive. We are not dead sinners, but living children of God.

God's purpose in saving us is made clear. He did it in order "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." God's purpose is to show His own grace and mercy. When the saints go marching in, when redeemed sinners come into Heaven from all ages and from all climes and from every strata of life, God will be glorified when He can show every saved sinner how wonderful was His grace in giving Jesus Christ to die for us! That is the purpose God has in saving us. And you may be sure that in Heaven the One who gets the praises will be God the Father for His great love, and Jesus Christ for His sacrificial death. Not a saint in Heaven will be able to say, "Look at me! I held out faithful. I lived a good life. I earned my salvation." Not one will say, "I partly earned it. Jesus did part and I did part; and we both deserve like credit." No, thank God, the plan of salvation is made to glorify Jesus Christ. How we will praise Him when the wonders of His loving grace really penetrate our hearts and minds in the glad hereafter!

Then this passage in Ephesians 2:4-19 says that all this is of grace. Verse 5 says, "By grace ye are saved." Verse 8 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Notice grace gives a gift. Work earns wages and reward. But salvation is not a reward for good deeds. It is a gift out of God's grace for people who do not deserve it! Salvation, then, is "not of yourselves: it is the gift of God."

Then verse 9 says, "Not of works, lest any man should boast." This passage teaches that in Heaven men would have a tendency to boast if they could earn any part of the saving or keeping of their souls. But God has forestalled that. Wisely He made salvation wholly of grace, not of works, lest any man should boast.

Then this passage shows that God is not indifferent to good works. God is pleased if men want to do right. But man cannot do right of himself. Only when he comes to Christ and has a new heart, only when he has the law of God written in his heart, and is a partaker of the divine nature, can he do any good works that are acceptable to God. So the Scripture says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Good works come in fine for the man who is already created a new creature. Good works come in fine for the person who is already made a child of God and has a new heart, a new nature, has the Holy Spirit of God dwelling in his body. We are created unto good works. Good works are to follow salvation, not to gain salvation.

This same thought, that men cannot earn salvation by good works, is expressed in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renew-

(Continued on page 8)

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A Know-So Salvation

(Continued from page 7)

ing of the Holy Ghost." So we are never to regard faith, saving faith, as a good work on the part of a sinner. It is not merit to earn a gift simply because a man accepts it. It is not merit to earn salvation when a sinner turns from his sins in, order to accept Christ as his Saviour. We must never put baptism, nor church membership, nor holy living, as a price of salvation, nor as part of the price of salvation. No man deserves salvation when he gets it. No man ever deserves salvation after he gets it. God's Word plainly states, repeatedly states that salvation is not of works. And so in II Timothy 1:9 divine inspiration says that God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

2. God has saved us "according to his own purpose and grace."

I have heard good people stand up in prayer meeting and give their testimony in such a fashion as to indicate that their getting to Heaven would depend upon their own faithfulness, their own determination, their own "holding out." I have heard people say, "I have determined to go through with God. I have determined to make Heaven my home."

Alas, how many such untaught Christians have found that their own determination was frail and that it failed them! If the eternal salvation of anybody in the world

depended upon his continuing determination, then every person ever converted would eventually lose his salvation. Our determination is so frail and weak. It is of man and not of God. It is imperfect, not perfect. Human determination, like any other human virtue, is too weak to gain salvation, or keep it!

Once three other preachers and I knelt with a drunkard in a hotel room in Amarillo, Texas. The man had heard me preach that night and came weeping to beg our prayers. His wife had left him, his career had gone on the rocks. In despair he had attempted suicide. At long last he had begged us to take his case to God and show him how to be saved.

I remember that one great preacher present said to him, "I would make up my mind, with all the determination of my soul, with all my will power, never to touch drink again!" I remember the pitiful face of the drunkard as he looked up and said, "I have no determination. I have no will power. I once had but I do not have will power any more. I have promised and promised and broke all my promises to God and to my wife and to my mother." There was one sinner whom, if he were ever saved, God had to save, in some way that did not depend upon the sinner's will power. Thank God, we were able to show him Jesus who saves people "according to his own purpose and grace," and not according to man's purpose.

Many a Christian stands up in testimony meeting and says, "I

want everybody to pray for me that I will hold out faithful." Such Christians mean well. They want to be true to Christ. They want to so live as to bring no reproach upon Him. They little think how presumptuous are their words. But one who holds out faithful would have to start faithful, and no human being has ever yet been found really faithful to the extent and degree that could earn or keep salvation. How can one hold out faithful who has never been faithful?

Of course, by human standards one man is more faithful than another, more trustworthy than another. But any man who puts his trust in, his own uprightness or steadfastness is doomed for a shocking disappointment and disillusionment. God is faithful, but man is frail, weak, as changeable as water. Rather, Christians ought to pray with Daniel, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him" (Dan. 9:8,9). All of us ought to agree with the Scripture which says, "Let God be true, but every man a liar" (Rom. 3:4). Men are not saved by initial goodness of their own, and men are not kept by faithfulness in maintaining that goodness.

In the parable of the lost sheep given by the Saviour in Luke 15: 3-7, whose faithfulness brought the lost sheep home? Not that of the sheep, for the sheep was lost, helpless and confused. No, it was the faithfulness of the shepherd who laid the sheep on his shoulder and brought him home, that got the sheep safe to the fold.

That makes me glad to read that God has saved us "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest . . ." God has a purpose for all of us who trusted in His Son for salvation. His plan, as told in Romans 8:28,29, is that we should be carried straight on home to Heaven and conformed to the image of His Son Jesus Christ, so that Christ will be "the firstborn among many brethren." And that leads us to exclaim, with the inspired apostle, "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

3. This salvation is in the person of Jesus Christ.

In the mind and purpose of God, salvation to us who believe "was given us in Christ Jesus before the world began." But this salvation is now made manifest "by the appearing of our Saviour Jesus Christ."

Some people think that salvation is through a system of theology. But that is false. I believe in creeds. I do not believe any man is trustworthy who will not say where he stands on the inspiration of the Scriptures, the deity of Christ, His virgin birth and bodily resurrection, His atoning death, and the absolute necessity for regeneration. I believe in creeds. But creeds do not save. One may believe all the doctrine of the Bible and still be lost. "Devils also believe, and tremble" (Jas. 2:19).

Some people think that salvation is through the church. This is the terrible heresy of Romanism. It is a heresy of Latter-Day Saints. It is the heresy of some others. All the rites of the church cannot make a black heart white. Not baptism, not confirmation, not the mass, not regular attendance of the services. No, salvation is not in the church; it is in a Person.

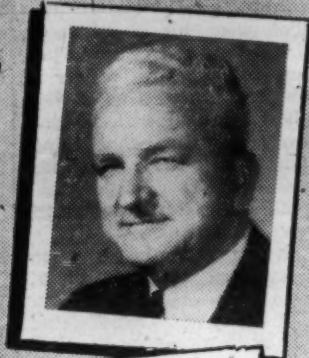
Some people think that salvation is in a way of life. "It doesn't matter what you believe, just so you are sincere and live right," some say. But they are utterly, woefully, fatally wrong. It does matter what you believe; but no matter what you believe and no matter how well you live, you will never find salvation except as you find it in Jesus Christ Himself. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11,12).

So when you talk about salvation and want to know that you are saved, I will tell you where to put your confidence. Place your

SWORD FAMILY ROUNDTABLE

Some Greatly-Used
Christian Leaders'

Comments on
**THE SWORD
OF THE LORD**



Dr. D. A. McCall was educated at University of Mississippi and Southern Baptist Seminary, and then entered the pastorate. Of 24,000 Southern Baptist Convention Churches, his probably led in per capita gifts to missions, in 1923, according to Baptist Program. Pastors in the Mississippi Delta were followed by a blessed ministry in Jackson, Mississippi, where the membership grew from 375 to 1,100, and Philadelphia, Mississippi. For 11 years Dr. McCall was State Mission Secretary and Director of Evangelism for Mississippi Baptists. During this time they paid off a million-dollar indebtedness and climbed to an all-time high in baptisms. He is now completing his second year as pastor of Tabernacle Baptist Church in Chicago, where there were 105 additions to the church during the first year.

"I Will Build My Church" Jesus In Matt. 16:18

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I like THE SWORD OF THE LORD because those who conduct the business of the work give every evidence of loving the Lord Jesus. They are zealous in His work; love one another, and love others.

I believe in foreign missions; Jesus did; THE SWORD OF THE LORD does, too! However, three parts of Acts 1:8 refer to immediate and adjacent areas—Jerusalem, Judea, Samaria. How many churches today profess to attend to everybody's business and neglect their own! Cities in America have been largely lost to Christ and the churches say, "Oh, but we are winning them across the seas!" What are the facts? There is not a great Christian nation on the continent of Africa! Germany, England and others were great Christian nations of the past. Today if there is a great Christian nation on the continent of Europe I do not know of it! There is not a great gospel nation in South America. That leaves Canada, the United States of America, and Australia. May God help us and others if we fall God in America—and we are falling Him. Paul went after cities for Christ. Jesus went to the cities, towns, and rural areas.

To hold the line and advance here, THE SWORD OF THE LORD is a most dynamic force in Him. Nearly 100,000 sermon-filled, Bible-teaching papers a week going out....Book Club presenting the best in books....book store....soul-winning revivals, evangelists....evangelistic conferences....tracts....free literature....distributing monies for evangelism and missions....printing books....wholesale book distribution....spiritual services in centers, missions and churches by staff members. Such things I have not just heard about; I have seen it with my eyes; I have handled much of it with my hands; I have felt the throb of it in my heart.

In helping the work of THE SWORD OF THE LORD, you are certainly putting forward the work of the Lord Jesus Christ!

*Yours in Him,
Sam. Call.*

"It Opened My Eyes—" and It Transformed a Home!

You'll enjoy this letter from a reader of Dr. Rice's booklet, "Rebellious Wives and Slacker Husbands." Our friend in New Jersey wrote:

"Dear Dr. Rice:

"This a thank-you note for composing the material for 'Rebellious Wives and Slacker Husbands.' It's opened my eyes up to what the Lord has been trying so hard to tell so many women. What a wonderful change in my home and my outlook toward my fellow man, Christian or unsaved! It all started one day my husband and I had a fight which we had quite a few in the last few years and also it's only recently I accepted the Lord—November. What a wonderful day that was! Anyway, I was very much upset. So as the Lord says confess your sin and troubles to fellow Christians, I did (my very close girl friend). She gave me 'Rebellious Wives.' Said 'Read it. Maybe something will help you.' She's had the booklet for 3 years and never read it herself. After reading it, my eyes were opened to the truth through the Holy Spirit. I did just as the Lord said to my husband . . .

"In the meantime, my girl friend read the book and a change came in her family, too. So between us we started, with the Lord's help, a revival in reading 'Rebellious Wives.' Even our pastor gave a sermon on it... Some other women have tried your 'Rebellious Wives' and have received blessings, too!"

"Rebellious Wives and Slacker Husbands," with 24 pages, is only one of the pamphlets in the "Life-Changing Library." There are 25 such pamphlets written by Dr. John R. Rice, each as clear and trustworthy, each as practical and helpful as this wife found "Rebellious Wives and Slacker Husbands" to be. With 24 to 40 pages, illustrated covers, they are very attractive, yet inexpensive. They are 15c each, but all 25 are only \$3.00, a saving of 75c.

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confidence in Jesus Christ alone! This know-so salvation comes through Christ. No one can ever have perfect assurance of salvation who does not have confidence in the saving and keeping power of Christ. He alone does the saving, and He alone does the keeping.

Dr. James M. Gray, once preaching on this marvelous text in II Timothy 1:12, said: "Some people quote this verse of Scripture wrong. They say, 'I know him in whom I have believed. . . . But they are wrong. What Paul really said is, 'I know whom I have believed.' I like that better. Do not put the word *in* in this verse. I do not want even a preposition between me and Christ!"

It is Christ Himself who saves and keeps the believing sinner, the one who trusts Him.

4. This salvation through Christ is received by simple faith.

Paul said, speaking through the Holy Spirit, "I know whom I have BELIEVED and am persuaded that he is able to keep that which I have COMMITTED unto him

against that day." Salvation is received by simple faith in Christ.

I am glad that the two words *believed* and *committed* are both used in this same verse about saving faith. Both together make clearer what we mean by faith. Faith is a committal, a reliance, a depending on Christ to do what He promised to do.

How many precious synonyms there are for faith, and how they throw light on the meaning of saving faith!

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Believing is receiving, taking!

"Him that cometh to me I will in no wise cast out" (John 6:37). Believing in Christ for salvation means simply to come to Him.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Believing is claiming.

"Whosoever shall call upon the

(Continued on page 10)

This Same Jesus

(Continued from page 1)

He was "straitened till it be accomplished!" (Luke 12:50). Certain Greeks wanted to see Him. He announced that the kernel of wheat must fall into the ground before it can bring forth fruit. His soul was troubled. He prayed. His Father answered from Heaven.

"This Same Jesus" Crucified

Yet more. Follow Him to the last Passover. Watch Him, how He reveals His traitor. Note the seeming joy after he had left. Again, note His tender and solicitous care for His own. Follow Him into Gethsemane. He is amazed and very heavy. His soul is exceeding sorrowful. His disciples cannot understand Him. They do not watch and pray with Him. They sleep. He agonizes. He sweats blood. An angel comes and strengthens Him. Surely He became a little lower than the angels

to crown us with glory and honor. He is "this same Jesus."

He goes out to meet His enemies. At His word they go backward and fall to the ground. At His word they take Him and let His disciples go. It grieves Him. He is abused. He is mocked. His own forsake Him. Peter follows from afar and denies Him. He is condemned to die. He is led out. He is nailed to the cross.

Look at Him there, "this same Jesus." He hangs between two thieves. Both thieves join in the mockery. What will He do? Look. He lifts His thorn-crowned head. He opens His mouth. Listen! "Father, forgive them; for they know not what they do" (Luke 23:34). Can it be true? "This same Jesus" must be God manifest in the flesh. Surely only incarnate deity could pray thus.

Look again! One thief stops mocking. He repents. He reproves the other. He confesses his guilt. He calls "this same Jesus" Lord there on the cross. He wants to be remembered of Him in His kingdom. He is accepted. This very day He is to be with His Lord in paradise. Wondrous grace; certainly greater than all our sins. What next? He sees His mother; a sword is piercing her heart. He provides for her.

But now darkness comes. What a darkness! In it we cannot see "this same Jesus." What does He do there? Is this the time the prince of darkness comes to take His life and cannot do it be-

cause he finds no sin in Him? Is at this time the power of death taken from Him who has had it?

But listen! "My God, my God, why hast thou forsaken me?" (Matt. 27:46.) What? "This same Jesus" forsaken by God—His God? Why? Why? Why? There is only one reason. He bore my sin, your sin, the world's sin, and sin separates from God.

But is He not "this same Jesus" whose Father is God? Yes, He is. That is why He cannot remain forsaken. He is the Victor. The darkness disappears. It is light again. He shouts, "It is finished" (John 19:30). Hallelujah, victory is proclaimed!

Again He speaks. This time He says, "I thirst" (John 19:28). Physically? Most assuredly. But also for the souls of the whole human race, for He has conquered. Unsatisfied friend, will you quench this thirst for your soul?

Now He commends His spirit into His Father's hand. No one could take His life from Him. He is vindicated. He gives His life.

No wonder that the veil in the temple was rent, that the earth quaked, that many graves were opened.

What a sight on that cross! There hangs the body of "this same Jesus" as a lifeless form. What will happen to it? Will the enemies get it? What will they do with it? Be calm, you helpless, anxious disciples. He has made provision. How marvelous! Who would have thought it? He has His friends in the enemies' camp. Loving hands lay Him in a rich man's tomb. Surely His ways are past finding out.

"This Same Jesus" Risen!

The unbelief of His own makes them grieve. The enemies are uneasy. They cannot rest. The grave is sealed. Watchmen are set around it. The third day comes. An angel rolls the stone away. The soldiers lie as dead men. The grave-clothes remain unmolested in the tomb, but the body is gone. "This same Jesus" has taken it out in resurrection glory. He has brought life and immortality to light. Glory to His name!

The enemy is confounded. Another earthquake. And this one early in the morning. The soldiers report His resurrection. The leaders believe the report. An earthquake when He died, an earthquake when He rose. They buy the soldiers to help them lie. They quiet the governor. But here is the empty tomb. Other graves that were opened when He died are emptied now. Their occupants appear to many in Jerusalem. Stories of His appearances are reported. They cannot alter the fact or stop the report. What a confusion of face? What a defeat?

The doubting, despairing disciples are established and gathered. They have many a blessed hour with their Lord. How they learn to understand the Scriptures! Their faith grows by leaps and bounds. They love and adore Him as never before.

Forty days after that memorable morning He gathers them on Mount Olivet. Do they anticipate what the day has in store for them? They are inquisitive about the time the kingdom is to be restored to Israel. He tells them it is not for them to know the times and the seasons. The Holy Spirit is to come upon them. They are to be His witnesses.

Just then a glorious moment comes. He lifts up His hands to bless them. He ascends in His resurrection body. He goes higher and higher. Steadfastly they behold Him in His departure. A cloud envelops Him. Still they look. They cannot do otherwise. Two angels in white apparel speak to them. They say, "Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Full of joy they return to Jerusalem. There they wait for the promise of the Father.

What "This Same Jesus" Now Does

What happened in Heaven when "this same Jesus" came back after absence of thirty-three years? He came back with a human, crucified, resurrected body. This He did not have when He stripped Himself of His glory and majesty to take upon Himself this body of humiliation. What did the angels do? Does the Twenty-fourth Psalm give us somewhat of a picture of this glorious event?

Having come back "this same Jesus" was glorified in His resurrection body with the glory He had had with the Father before the world was. At the Father's Word He sat down at His right hand. This is His position until all His enemies are made His footstool. He now has a name above every name. He alone can say, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). He alone is Saviour.

From there He poured out the promise of the Father. There He prepares a place for His own. From there He builds His church. He started that on the day of Pentecost. He will continue till the fullness of the Gentiles will have come in. The gates of Hell have never prevailed, and never will prevail against it. He has His ambassadors in every kindred, and tongue, and people, and nation. He always solicits new recruits for this glorious work. Will you say with Saul of Tarsus, "Lord, what wilt thou have me to do?" (Acts 9:6.)

Again we are told that He 'ever lives to make intercession for us.' Read how He prayed in John 17. Then remember that He continues that in Glory. Why does He continue to pray for us?

First, because we sin. "My

little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:1, 2).

Let us go back to the time He was here on earth. He prayed for Peter—before he sinned. He prayed that Peter's faith cease not. He is "this same Jesus." He does thus today. What a Saviour!

Second, when we are accused—"who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). The accuser of the brethren is at accusing day and night. He has many followers. But "this same Jesus" intercedes. There is no charge against God's elect. They are free from condemnation.

Third, to save us to the uttermost—"wherefore he is able... to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). This means our sanctification. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). And we shall know as we are known (I Cor. 13:12). What is salvation! "This same Jesus" ever prays for this glorious consummation.

Let us look at "this same Jesus" from another angle. He who has His position at the right hand of the Father is also seen in the midst of the golden candlesticks. In chapters two and three we learn how He deals with these candlesticks (churches) here on earth.

"This Same Jesus" Coming Again

But the fullness of the Gentiles will have come in some day. The church will be completed. What will happen? Here is the answer.

"This same Jesus" himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which remain shall be caught up together with them in the clouds, to meet "this same Jesus" in the air: and so shall we ever be with the Lord.—I Thess. 4:17.

The prayer, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (John 17:24), will then be completely answered.

With the completion of the church we have already been taken into the future. He has, however, not completed His work yet. In Revelation 5 and 6 we see "this same Jesus" as a lamb as it had been slain in the midst of the throne of the one who has the seven sealed book in His right hand. He alone is worthy to take the book and open its seals, because He was slain and has redeemed us to God by His blood out of every kindred, and tongue, and people, and nation.

As He dealt with the church while in the midst of the golden candlesticks, so now while in the midst of the throne He will deal with the nations until He will have trodden the winepress Himself and brought His millennial reign about.

But even then He will not yet have completed His work. All His enemies are not yet His footstool.

In Revelation 20 we see Him on the great white throne of John 5 and 20. From that throne He will not only judge the dead, He will also deal with the universe. Heaven and earth will flee before Him. He will make all things new. He will have a new people on the new earth. The Father's will will be done on earth as in Heaven.

And lastly "this same Jesus" will Himself be subject unto Him who put all things under Him that the Father may be all in all.

Is "this same Jesus" your Lord and Saviour? Has He begotten you again unto a lively hope? If not, will you not receive Him now? The one who comes unto Him He will in no wise cast out.

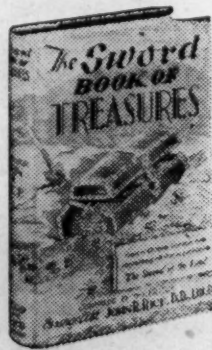
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A Know-So Salvation

(Continued from page 8)

name of the Lord shall be saved" (Rom. 10:13). Believing is calling on Christ for salvation.

But always, throughout the Bible, saving faith means that definite committal of one's self to Christ.

John 3:16 promises, "Whosoever believeth in him should not perish, but have everlasting life."

John 3:18 says, "He that believeth on the Son is not condemned..."

John 3:36 says, "He that believeth on the Son hath everlasting life."

To the Philippian jailor, Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved." And of course his family, they said, should be saved the same way—by believing (Acts 16:31).

But with this word *committed* in mind, we see that always to believe in Christ means to rely upon Him, to depend upon Him, to commit one's self to Him, to risk Him. One who depends upon Christ for salvation has it, thank God! Oh, poor sinner who reads this, I beg you today, cast yourself on the mercy of Jesus Christ. Risk Him, depend upon Him, rely upon Him, as a sick man depends upon the doctor. Trust Him, commit yourself to Him, as one commits money to a bank and relies upon the bank to keep it. Christ has paid the whole price for salvation. He has committed Himself to save all who come to Him. Now if you from the heart will turn to Christ and depend upon Him once-for-all as your own Saviour, giving Him your heart and taking His free gift of salvation, then that moment you will have everlasting life and will pass from death into life, becoming a child of God.

II. How to Keep This Know-So Salvation

Many people have full assurance that they have trusted Christ for salvation and that their sins are forgiven. Yet how many, how many dolefully fear that they may fall into sin and may lose this treasure beyond all treasure, this salvation in Christ! How many know that Christ saves, but they do not know, as Paul did, that the same Christ who saves also keeps, and that He does both the saving and the keeping in the same way!

1. The way to keep salvation is the same way one gets it!

A good woman said to me some time ago, "Brother Rice, I am troubled over this matter of 'eternal security.' People say it is 'a damnable doctrine.' Now I want to know: when a child of God falls into sin, is he not lost again?"

My answer proved of great help to her in understanding the Saviour's teaching on this matter, and I felt that God gave me the answer then. Hence I repeat to you what I said to her. "Well, that depends on how you got saved in the first place. If a Christian got saved by his good deeds, his righteousness, his faithfulness, then, of course, he will have to stay saved the same way. If he got saved by his good works, then when his good works fail, he is lost. On the other hand, if one gets saved wholly by God's grace and on the merits of the crucified Saviour who promised to save those who trust in Him, then when Jesus fails, one who trusts in Him is irretrievably lost. If you save yourself, then you must do the keeping. If Christ does the saving, then He must do the keeping."

At once, the matter seemed greatly clarified in her mind.

This text in II Timothy 1:12 connects, the saving and the keeping in the same way. Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul was saved by a committal to Jesus Christ. He expected to be kept on the basis of that same committal. He trusted Christ to save, and trusted Christ to keep! When Jesus died for our sins, He died for all the sins of the past, present and future. When I trusted Christ to save me, I trusted Him to save me from all my sins—past, present and future. That is a settled transaction. Christ does not need to come and die again for any sin of my life. He has already died for it. And I have already committed it to Him and trusted Him for it.

Do not misunderstand me; I do not say that it doesn't matter whether a Christian sins or not. It matters tremendously. God punishes His children. He "scourgeth every son whom he receiveth" (Heb. 12:6). No Christian ever gets by with sin. He is certain to suffer heartache and chastisement for it here. He is certain to suffer loss, embarrassment and shame when he meets the Saviour. I do not say that sin can't hurt a Christian. I do not say that it doesn't matter whether a Christian sins. Sin always hurts. Nobody ever gets by with sin. But as far as the salvation of the soul is concerned, Jesus Christ has already paid the complete price for that salvation—past, present and future. Thank God, I can say with Paul that I am persuaded, thoroughly convinced, that Jesus is able to keep that which I once-for-all committed to Him.

Yes, the Christian's sin causes lots of trouble. But, thank God, one thing a Christian's sin cannot do; it cannot make a liar out of Jesus Christ! It cannot make Him unfaithful!

I am saying that saving faith is a once-for-all committal which puts the saving and the keeping of my soul in the hands of Jesus Christ and leaves it there! If a sin of mine could take my salvation out of the hands of Jesus Christ, then every person who ever believed in Christ would have his salvation taken out of the hand of Christ, and all would be lost; for no person who ever lived was perfect and sinless even after salvation. If Christ is going to save anybody in this world, He must have a fool-proof kind of salvation that saves people who do not deserve it, then keeps people who do not deserve it. I never deserved salvation before I got it. I have never deserved salvation since I got it. It is wholly by God's mercy and grace, and not of my works or deservings.

2. Saving faith is not a continuous feeling, but a one-time committal.

How strangely some people picture faith! They believe that as long as one keeps on feeling that Christ has saved them and will keep them, they are saved. They think that when they quit feeling that they are saved, their faith has failed and their salvation has failed! The trouble with such people is that they do not understand what saving faith really is according to the Scriptures. Saving faith is a committal. Paul had, once-for-all, trusted Christ, committed his soul to Christ. He said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him..." Paul did not say, "I am working hard at this believing. I hope that if I keep on having faith and keep on feeling saved and keep on living right, Christ will then keep me." No, Paul considered it a settled matter. He had committed himself and his soul to the keeping of Christ. He had confidence that Christ would keep him.

Paul did not say, "I am believing." Paul said, "I have believed." He did not say, "I am committing." He said, "I have committed." On a past tense committal of saving faith, Paul expected Christ to do the keeping of all that had been committed unto Him.

I am surprised continually that many people have not thought of saving faith as a once-for-all committal. Some good people make much of "free will" (though the Scripture does not use the term in regard to eternal salvation at all). In fact, the Bible teaches that a lost sinner is so dead in trespasses and in sin that he could not even believe but for the help of the Holy Spirit. Jesus said, "No man cometh unto me except my Father draw him" (John 6:44). Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Evidently the Father gives a poor sinner to Jesus, then puts it in his heart to come to Jesus. Of course the Saviour would never cast one out who comes, having been given to Him by the Father!

We find a good deal in the Scriptures about God's will and Christ's will and purpose in saving sinners and keeping them. In the text we are discussing, II Timothy 1:9 says,

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace..." Again we are told, "Of his own will begat he us with the word of truth..." (Jas. 1:18).

This blessed truth is given in Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." We do not believe that God predestinates anybody to go to Hell. We are sure that He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). He has given the blessed invitation, "Whosoever will, let him take the water of life freely." We do not agree with those hyper-Calvinists who say that God determines every man's fate ahead of time and that some men are not called to be saved. No, God invites any who will to come and trust in Christ and have salvation. But we do rejoice that God has predestinated that those of us who trust in Christ will be kept and finally made into the perfect image of Jesus, our Saviour, our Elder Brother, our Pattern! So with Paul we can say that in Jesus "we have obtained an inheritance," and this was "according to the purpose of him who worketh all things after the counsel of his own will." There is a great deal in the Bible about us being saved and kept by Christ's purpose and will, but not anything about us being kept according to our own will.

No, our salvation and our preservation depend upon His purpose and His blessed will, not on our maintaining the right will about salvation. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

One of the simplest promises in the Bible about saving faith makes this wonderfully clear: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

One who trusts in Christ is born again. But he is not born "of the will of the flesh, nor of the will of man, but of God."

Does one who has trusted in Christ, then, need to maintain a certain attitude of faith and choice in order to stay saved? No, thank God, the believer's choice is already made. Like Paul he can say that he has already believed, that he has already committed himself and his salvation to Christ, and he can be convinced that Christ is able to keep that which has been committed to Him.

Actually, saving faith is a decision that cannot be undone, that cannot be retracted. For when one depends on Christ and commits himself to Christ, a miraculous change takes place. The sinner's sins are forgiven, blotted out, forgotten. They are no longer on God's records against his soul, to damn him. If a man was a drunkard and his example leads his boys to be drunkards, of course he will suffer for it. But as far as the doom of his soul is concerned, that sin is blotted out.

An old man in Evansville, Indiana, was saved after a life of drunkenness in which he had an eye put out. After he was saved, he still had just one eye, though God had blotted out his sins as far as the damnation of his soul was concerned. Christians may reap in this life some results from their sins, and Christians, after they get to Heaven, must stand at the judgment seat of Christ "to receive the things done in the body, whether they be good or whether they be bad" (II Cor. 5:10). But saving faith works an inward miracle by which God's grace blots out the sinner's sins as far as damning his soul is concerned. The sinner becomes actually a child of God, Christians receive a new nature, become "partakers of the divine nature" (II Pet. 1:4). He is born of God. God's seed remains in him and this new nature cannot sin (I John 3:9). Something now in the Christian makes it so he will never be content with sin, even though he might, like Lot, "vex his righteous soul" with the unlawful deeds of the wicked around him and he might fail God, as did Lot (II Pet. 2:6-8). The one who

Peter's Repentance

(Continued from page 5)

"My Lord is gone, my hope is gone, and I denied my Lord. After that life of love, after that blessed fellowship of three years, I denied my Lord. God have mercy upon me!"

I do not think we can realize into what a depth of humiliation Peter sank then. But that was the turning point and the change; and on the first day of the week Christ was seen of Peter, and in the evening He met him with the others. Later on at the Lake of Galilee He asked him: "Lovest thou me?" until Peter was made sad by the thought that the Lord reminded him of having denied Him thrice; and said in sorrow, but in uprightness:

"Lord, Thou knowest all things; Thou knowest that I love Thee" (John 21:17).

4. And then Peter was prepared for

The Deliverance From Self

and that is my last thought. You know Christ took him with others to the footstool of the throne; and bade them wait there; and then on the day of Pentecost the Holy Spirit came, and Peter was a changed man. I do not want you only to think of the change in Peter, in that boldness, and that power, and that insight into the Scriptures, and that blessing with which he preached that day. Thank God for that! But there was something for Peter deeper and better. Peter's whole nature was changed. The work that Christ began in Peter when He looked upon him, was perfected when he was filled with the Holy Ghost.

If you want to see that, read the First Epistle of Peter. You know wherein Peter's failings lay. When he said to Christ, in effect: "Thou never canst suffer; it cannot be"—it showed he had not a conception of what it was to pass through death into life. Christ said: "Deny thyself," and in spite of that he denied his Lord. When Christ warned him: "Thou shalt deny me," and he insisted that he never would, Peter showed how little he understood what there was in himself. But when I read his epistle and hear him say: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you," then I say that is not the old Peter, but that is the very Spirit of Christ breathing and speaking within him.

I read again how he says: "Hereunto ye are called to suffer, even as Christ suffered." I understand what a change had come over Peter. Instead of denying Christ, he found joy and pleasure in hav-

ing trusted Christ is not now a child of the Devil; he is a child of God. He is born of God. He partakes of the divine nature. He is really a new creature. A miracle has taken place. His salvation is not a day-by-day matter, depending on the believer's constant ready supply of faith and assurance and determination. No, his salvation is a settled fact, accomplished already in Heaven in the records of God, and already accomplished in the birth of a new creature. When Jesus comes, it will be fully accomplished, of course, completed, in the resurrection and perfection of the Christian's body.

Let me illustrate the truth that some acts of faith cannot be undone, cannot be retracted.

A man went to the hospital with an infected foot. Blood poisoning developed. Gangrene set in. The doctor solemnly warned that the only hope for the man's life lay in amputation of the infected limb. Other doctors were called in. All, in consultation, agreed that the man would die and that soon, unless the poisoned limb were removed. At last, convinced by doctors whom he trusted, the man turned the matter over to his physician. He was wheeled into the operating room, put under the anesthetic. The doctors removed his limb. They cut the flesh and sawed the bone. They left enough skin to flap over the stump. The blood vessels were tied, the flesh and skin were neatly sewed. The stump was carefully bandaged.

Hours later the man came from under the influence of the ether.

(Continued on page 11)

ing self denied and crucified and given up to the death. And therefore it is in the Acts we read that, when he was called before the Council, he could boldly say: "We must obey God rather than men," and that he could return with the other disciples and rejoice that they were counted worthy to suffer for Christ's name.

You remember his self-exaltation; but now he has found out that "the ornament of a meek and quiet spirit is in the sight of God of great price." Again he tells us to be "subject one to another, and be clothed with humility."

Dear friend, I beseech you, look at Peter utterly changed—the self-pleasing, the self-trusting, the self-seeking Peter, full of sin, continually getting into trouble, foolish and impetuous—but now filled with the Spirit and the life of Jesus. Christ had done it for him by the Holy Ghost.

And now, what is my object in having thus very briefly pointed to the story of Peter? That story must be the history of every believer who is really to be made a blessing by God. That story is a prophecy of what everyone can receive from God in Heaven.

Now let us just glance hurriedly at what these lessons teach us.

The first lesson is this: You may be a very earnest, godly, devoted believer, in whom the power of the flesh is yet very strong.

That is a very solemn truth. Peter, before he denied Christ, had cast out devils and had healed the sick; and yet the flesh had power, and the flesh had room in him. Oh, beloved, we want to realize that it is just on account of there being so much of that self-life in us that the power of God cannot work in us as mightily as God is willing that it should work. Do you realize that the great God is longing to double His blessing, to give tenfold blessing through us? But there is something hindering Him, and that something is a proof of nothing but the self-life. We talk about the pride of Peter, and the impetuosity of Peter, and the self-confidence of Peter. It all rooted in that one word, self. Christ had said, "Deny self," and Peter had never understood, and never obeyed; and every failing came out of that.

What a solemn thought, and what an urgent plea for us to cry: O God, do discover this to us, that none of us may be living the self-life! It has happened to many a one who had been a Christian for years, who had perhaps occupied a prominent position, that God found him out, and taught him to find himself out; and he became utterly ashamed, and fell down broken before God. Oh, the bitter shame and sorrow and pain and agony that came to him, until at last he found that there was deliverance! Peter went out and wept bitterly, and there may be many a godly one in whom the power of the flesh rules still.

And then my second lesson is: It is the work of our blessed Lord Jesus to discover the power of self.

How was it that Peter, the carnal Peter, self-willed Peter, Peter with the strong self-love, ever became a man of Pentecost and the writer of his epistle? It was because Christ had him in charge, and Christ watched over him, and Christ taught and blessed him. The warnings that Christ had given him were part of the training; and last of all there came that look of love. In His suffering, Christ did not forget him, but turned round and looked upon him, and "Peter went out and wept bitterly." And the Christ who led Peter to Pentecost is waiting today to take charge of every heart that is willing to surrender itself to Him.

Are there not some saying: "Ah! that is the mischief with me; it is always the self-life, and self-comfort, and self-consciousness, and self-pleasing, and self-will; how am I to get rid of it?"

My answer is: It is Christ Jesus who can rid you of it; none else but Christ Jesus can give deliverance from the power of self. And what does He ask you to do? He asks that you should humble yourself before Him.

(From the Moody Colportage book, *Absolute Surrender*, 35c. Used by permission.)

A Know-So Salvation

(Continued from page 10)

He was struck with the fact that the coverlet outlined only one limb. The other was gone!

Now suppose he calls the doctor and says, "But I do not want my leg cut off! I thought I was willing to trust you with the matter, but now I am not. Now I would rather risk dying than have my leg cut off above the knee."

Can he retract the faith that he had in the doctor as far as the disposition of his leg is concerned? No, that was a once-for-all decision. It was a committal that cannot be retracted. He turned the matter over to the doctor. The act was done and changes were made which cannot be unmade. So it is when one trusts in Jesus Christ for salvation and the work is done, the transaction finished, and one becomes a child of God. Saving faith settles some matters and brings some changes that can never be undone. You see, saving faith is not a certain sustained feeling. Saving faith is a once-for-all committal.

I have heard people say that one could take himself out of the hands of Christ. But actually I have never known a case where one really wanted to be out of Christ's hands. I have known of people who rebelled against the will of God. I have known of people who fell into sin after they were saved. I have known many, many people so badly backslidden that, as Peter says, "they have forgotten that they were purged from their old sins." I have known of people who decided they did not want to stay in the church and meet church requirements. But I never knew one who had been converted who now hated Christ and did not want Christ, and wanted his soul taken out of the hands of Christ. That kind of a supposition is wholly contrary to fact as well as contrary to the Scriptures.

So how shall one keep this wonderful salvation, this know-so salvation? Why, that is settled by the saving faith, the once-for-all committal that took place when you took Christ as your Saviour and gave Him your heart, and received everlasting life.

3. Christ Himself does the keeping of His own.

Paul said that he had believed in Christ and that "I am persuaded that he is able to keep that which I have committed unto him." Let us all remember, then, that Christ Himself does the keeping.

A woman wrote me the other day, saying, "Jesus said to Peter, 'I have prayed for thee that thy faith fail not.' Doesn't that mean that Peter's faith might have failed?" Of course, she was mistaken in thinking that Peter's security depended upon his maintaining faith. However, it is quite clear that the prayer of Jesus was the guarantee that Peter's faith should not fail. Thank God, every Christian has this same assurance! Dear, weak, trembling, doubting believer, Christ prays for you, too! Jesus continues in an unchangeable priesthood, taking our part before God. "Wherefore he is able also to save them

to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Jesus not only saves; He saves to the uttermost! He not only saves; He keeps. And He does it all by grace. The method which guarantees our eternal salvation is that Jesus always lives at the right hand of God to make intercession for us! Charles Wesley knew this, and wrote,

*Arise, my soul, arise;
Shake off thy guilty tears;
The bleeding Sacrifice
In my behalf appears:
Before the throne my Surety
stands,
My name is written on His hands.*

*He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of
grace.*

*Five bleeding wounds He bears,
Received on Calvary,
They poured effectual prayers,
They strongly plead for me:
"Forgive him, O forgive," they cry,
"Nor let that ransomed sinner die!"*

*The Father hears Him pray,
His dear anointed One;
He can not turn away
The presence of His Son;
His Spirit answers to the blood,
And tells me I am born of God.*

*My God is reconciled;
His pard'ning voice I hear,
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And, "Father, Abba, Father," cry.*

Jesus taught this blessed truth—that He, as a good Shepherd, keeps His own. In John 10:27-30 He says:

"My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Read that passage again! Notice these remarkable statements.

(a) The sheep of Christ all hear His voice, and He knows them and they follow Him (vs. 27). No one has a right to claim to be one of Christ's sheep who does not have something within which hears His voice and follows Jesus. I do not mean and Jesus did not mean sinless perfection. He means that one who is truly born of God has in him a new nature that wants to please Christ.

(b) Jesus said, "I give unto them eternal life." Notice that this life is given, it is not earned. Then notice that it is eternal life. Christ gives to everyone who trusts Him eternal life. The life is free and the eternal is free. One who trusts in Christ already has everlasting life, eternal life, as John 3:36 and many other Scriptures plainly say.

(c) "And they shall never perish," Jesus said. Will one of God's sheep ever perish? Never!

(d) "Neither shall any man pluck them out of my hand," Jesus said. Now note this verse in your Bible. The word *man* is in italic letters. The reason for that is that it was not in the original Greek text at all, but was supplied by translators who were trying to make the meaning clear. What Jesus really said was, "They shall never perish, neither shall any pluck them out of my hand." Any man, any devil, any circumstance, any choice of a Christian, shall never pluck him out of the hand of Christ!

(e) Jesus said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Note again that word *man*. In your Bible it is in italic letters because in the original Greek text it is not in the verse at all. Again Jesus is saying that not anything, any person, any event, any man, any devil, any choice, can pluck a child of God out of the hand of the Father nor out of the hand of the Son!

Not only does Christ keep His own, but the Father keeps them, too.

Jesus keeps His own. So Paul could say, "I know whom I have believed, and am persuaded that he is ABLE TO KEEP that which I have committed unto him against that day."

So one who has trusted in Christ for salvation need not worry about keeping it, for Christ does that. One cannot save himself. He must trust Christ to do that. One cannot keep himself. He must trust Christ to do that, too. One does not deserve salvation before he gets it. So one does not deserve salvation after he gets it. All the saving and all the keeping is done by the Lord Jesus Christ, according to His purpose, His mercy, His grace, for a poor, wicked sinner who ought to have gone to Hell. Wonderful salvation! The Christ who does the saving does the keeping.

III. How to Know One Has Salvation

The boldness of Paul, the assurance of Paul stands out in this inspired statement of the text. About the saving and the keeping of his soul, he says, "I am persuaded," meaning absolutely convinced. Paul knew that he was saved. Do you? Do you absolutely know that your sins are forgiven, that you are a child of God, that Christ will take you home to Heaven? Well, that is a wonderful assurance and one that you can have, based fully upon the plain Word of God.

Once I was in revival services at Vinton, Louisiana. I went to see a Catholic man, a university graduate, a fourth-degree Knight of Columbus. He was wonderfully courteous. He was interested in spiritual things, but had been carefully reared and taught as a Catholic.

As I talked to him about everlasting life in Christ, that one could know his sins were forgiven and know he was a child of God, this earnest and cultured man sat before me, moved with deepest emotion. "Ah," he said, "that would be wonderful! To think that one could know that his sins were all forgiven and know that he is God's child! That is too good to be true. That is not what the church teaches."

"But that is what Jesus Christ teaches," I said. And I opened my Bible and read through with him many, many precious verses such as John 1:12, John 3:16, John 3:36, John 5:24, and many others.

"He that believeth on the Son is not condemned."

"He that believeth on the Son hath everlasting life."

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Even the precious John 3:16, he could not credit. "That would be the most wonderful thing in the world, if it could be true," he said. "I cannot think of anything that could make one happier than to know that his sins were forgiven, to know that he was already saved, was God's child."

Both of us were so moved with the theme we studied together that the office closing time came and went, the sun went down, and I suddenly looked up to find I must hurry to start the song service in the revival. We had been so entranced with the theme of a know-so salvation that the hours had passed unnoticed! I am sorry my Catholic friend did not learn the truth. But you may do so if you are willing to take God's Word for it. You may absolutely KNOW that you are saved if you have trusted Jesus Christ as your own personal Saviour and are willing to believe the promises of God's Word.

Oh, the misery of doubt on this question! When I was a boy about nine years old I trusted Christ as my Saviour. No one took the Bible to show me how to be sure I was saved. I did trust the Saviour the best I knew. But I wondered: "Did I feel as a Christian ought to feel? I wondered why a twelve-year-old boy saved at the same time wept so uncontrollably. I thought, would I have been really saved or more surely saved had I wept also? Then if I had truly been saved, would I feel as I often felt? Would I fall into sin?" My own father did not believe I was saved. He thought

I was too young to understand it. So I threw all my hope out the window. I prayed for others to be saved. For three sad years I had no hope at all that I was a child of God. I asked others to pray for me. I prayed for myself. I even joined the church because I loved the Lord Jesus and wanted to serve Him, and I did not know anything else to do. Strangely enough, even then the pastor did not take time to show me the Scriptures and make sure that the thing was settled. I think he knew that I loved the Lord Jesus and perhaps he sensed that I had more than I could prove; but no one showed me the Scriptures.

But after three or four sad years, I was once reading the Gospel of John and came upon the blessed promises there. I found, "He that believeth on the Son is not condemned" (John 3:18). I found, "He that believeth on the Son hath everlasting life." My heart cried out, "I did that! I don't remember how I felt, I haven't lived as a Christian ought. I don't think I feel as a Christian is supposed to feel. But I know I did trust Jesus the best I knew. And here the Bible says that I am not condemned, that I have everlasting life!"

I found that glad theme repeated many times in the Bible, and I got it settled once for all. Thank God, never since that day have I doubted that my sins are all blotted out and that I am God's child.

Is this the way to know that one is saved? Yes!

Here is a Scripture on which one can rest and be happy:

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—I John 5:11-13.

God has written a record for us in the Bible. This record tells us that one who has Christ has everlasting life and that it is given to us free. Then He said, "These things have I written unto you that believe on the name of the Son of God; that ye may KNOW that ye have eternal life, and that ye may believe on the name of the Son of God."

One can know that he is saved by the clear statement of the Bible!

Too many people are depending on their emotions, their feelings for assurance of salvation. Feeling is a broken reed that will fail any man. I know people who say, "I know I am saved because I was there when it happened." A song has been written along the same line, but it is a foolish statement, nevertheless. One who says, "I know because God said it," is on safe ground. One who says, "I know because I feel it, because I saw it, because I was there," is not on safe ground. Let me illustrate it.

I was born December 11, 1895. I was there when it happened so I ought to know! Do you suppose that when I was born I sat up in bed and asked to see the calendar so I would remember the date? Do you suppose I introduced myself to my mother that I might learn her name, and inquired of my father, and my baby sister? I was there when I was born, but I was very young and immature. I cannot remember a single impression or a single person or event connected with my human birth.

To be sure, birth is a tremendous experience. When I was born I first breathed the air. I suppose the doctor held me by my heels and gave me a spank until I cried and began to breathe. I learned to feed at my mother's breast; I learned to live in the outer air. Birth was a tremendous experience, but I did not know enough to report the facts accurately. There is nobody in the world who would accept my memory of the event as reliable.

Nevertheless, I know when I was born. I know who was my mother and who was my father. My mother put it down in the family Bible. I have recently seen a copy of the record made in her own dear hand, giving the names and birth dates of all her five children. I can rely upon the record written by my mother but I dare not rely upon

my own impressions or feelings or memory.

Dear friend, when you were born again it was a tremendous experience. You may have had great joy then. Thank God for the blessedness of new-found faith in Christ! Thank God for the assurance of sins forgiven! But at the same time you were born spiritually as a baby. You could not trust your theology, you could not trust your impressions, your feelings. God does not intend for you to go by your feelings. He has a record. This record is not written by the hand of a human mother but dictated by the Lord in the Bible. One who puts his trust in Christ is saved. The Bible says so. Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37). Therefore, if you came, you can say, "I know He will not cast me out, because He said He would not." In Romans 10:13 it is clearly promised, "Whosoever shall call upon the name of the Lord shall be saved." (This is a quotation from the Old Testament prophet Joel.) Did you call upon the Lord for mercy and salvation? Then you can say, "I know He saved me because He said, 'Whosoever shall call upon the name of the Lord shall be saved.' I called, so I am saved."

Do you have everlasting life? You may answer, "Yes, I have everlasting life because the Bible says, 'He that believeth on the Son hath everlasting life.' I did believe on Him. I did trust Him. I did rely upon Him. Therefore I have everlasting life."

The way to know one has this wonderful salvation is to take God's blessed Word for it in the Bible. How our feelings betray us! I knew a woman who had been a very happy Christian. God led her, a country woman, to do personal work in a town where the revival services were held. In timidity she held back until all her joy was gone. Then she decided that she was not saved, that God had forsaken her. Her confidence was clouded by her rebellion. But God did not mean that she was not saved when He withdrew the sweet sense of His presence. He rebuked her for disobedience, but He did not mean to make His own promises a lie and He certainly did not withdraw the salvation He had given freely.

Christians have told me of such wonderful feelings they had. They had felt light as a feather, had heard angels' wings brush by, had seen a great light shine around about them. Some had felt electricity come in at their heads and go out at their fingers and toes, and they felt like shouting praises! But as soon as sickness came, or some hour when God did not immediately answer their prayers, or when some temptation broke the fellowship they had with God, these same people then decided that they were unsaved. Oh, fickle feeling! One cannot rely upon it. One might feel saved and be lost. Or one might feel lost and be saved. Trust rather the perfect Word of God and know that one who trusts Christ is saved because God says so!

A young man in Chicago came forward to accept Christ as Saviour and said, "I want to be saved just like my mother was." He wanted to shout praises to God as his mother down in Kentucky said that she had. But after a half hour session with the Word of God, under the leadership of a devout Christian, he came to me to say, "Brother Rice, I don't feel like I thought I would, but the Bible says I'm saved!"

Thank God, I can say the same! The Bible says I'm saved! I can say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Major D. W. Whittle wrote of this truth:

I know not why God's wondrous grace

*To me He hath made known,
Nor why unworthy—Christ in love
Redeemed me for His own.*

*I know not how this saving faith
To me He did impart,
Nor how believing in His Word
Wrought peace within my heart.*

*I know not how the Spirit moves,
Convincing men of sin,
Revealing Jesus thro' the Word,
Creating faith in Him.*

(Continued on page 12)

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Lake Louise Hotel and Conference Grounds is located in the foothills of the Blue Ridge Mountains of North Georgia, about 90 miles northeast of Atlanta, Georgia, and 60 miles west of Greenville, South Carolina. Those from the north and east will find the route to Lake Louise entrancingly beautiful. You may come through famous Cumberland Gap on Highway 25E from Cincinnati, or you may come down the famous Skyline Drive way from Virginia. The mountains are supremely beautiful, the highways safe and easy driving.

There are tennis courts, there is wonderful swimming (different hours for men and women), boating and fishing are easy and so-o-o restful! The tall pines whisper to you while you go to sleep at night. Lake Louise is an ideal vacation spot.

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Louise Hotel is the world's only all steel hotel (air cooled in summer) designed in the shape of a wheel, with guest rooms and dining hall in the "spokes." The "hub" forms the spacious auditorium which seats approximately 1,500 people, and it all is located right on beautiful Lake Louise.

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Dr. Lee Roberson comes as a pastor of the greatest soul-winning church in the world (he baptized 1,162 new converts last year). The Holy Spirit shines through him mightily.

Dr. Jesse Hendley comes from great union revivals and a broadcast reaching millions. He is one of the most fervent and stirring Bible preachers in America.

Dr. D. A. (Scotchie) McCall is one of the most radiant Christian personalities to bless the conference.

Evangelist Bill Rice took thousands of feet of colored films and saw a great revival in Africa. Hear his sharp, colorful, storytelling Bible preaching, see his films.

Evangelist John R. Rice will speak daily on revival, soul winning, power of the Holy Spirit, and prayer; will hold clinics and prayer meetings with preachers; will answer revival questions.

J. Stratton Shufelt, former song director for famous Moody Memorial Church and Dr. H. A. Ironside, will have charge of the music. He will sing every day with great blessing.

Take the whole family on a wonderful vacation to The Sword of the Lord Conference on Revival and Soul Winning Lake Louise, Toccoa, Georgia, July 7-11, 1952. Send reservations (with \$1.00 per person) to: Sword of the Lord Conference on Revival, Lake Louise Conference Grounds, Mr. A. J. Philippi, Executive Director, Toccoa, Georgia.

A Know-So Salvation

(Continued from page 11)

*I know not what of good or ill
May be reserved for me,
Of weedy ways or golden days,
Before His face I see.*

*I know not when my Lord may come,
At night or noon-day fair,
Nor if I'll walk the vale with Him,
Or "meet Him in the air."*

*But "I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day."*

My Decision for Christ

Someone who has read this, surely, did not know for certain that your sins were forgiven. In Jesus' name, I beg you to throw all your doubts away and put your trust in Jesus Christ. Someone reads this perhaps who never decided for Christ but ought to do so this moment. If you will here and now turn from your sins and put your trust in Christ, depending upon Him to forgive your sins and save your soul, then, that moment you will have everlasting life. You may rely upon the promises and claim this know-so salvation for yourself. In Jesus' name, decide today.

If you will throw away your doubts and claim the Saviour and rest in what He has done and what He promised, tell me so today. You may sign the statement below, copy it in a letter and mail it to me if you will.

Evangelist John R. Rice, Editor
The Sword of the Lord
Wheaton, Illinois

Dear Brother Rice:

I have read your sermon, "A Know-So Salvation." I solemnly check the statement below that fits my case, and sign it as my clear decision.

[] 1. I have previously trusted Christ, or thought I did; I intended to trust Him. However, I have had doubts and fears and have often felt that I was not saved. But now I see that Christ has paid for my debts, and that this everlasting life is free to those who will trust Him. Therefore, I throw away my doubts. I will not depend upon my feelings. Here and now I put my dependence on Christ, on what He did for me and what He promised to do. I trust Him as my Saviour and I will take His Word for it that my sins are forgiven, that I am saved, that I have eternal life.

[] 2. I am a poor lost sinner. I believe that Jesus died to save sinners. I take His Word for it, that He is ready to forgive and save me now. This moment I trust Him to forgive me. I rely upon Him and depend upon Him to be my Saviour. I give Him my heart forever. By His grace I will claim Him openly as my Saviour and set out to live for Him.

Signed _____

Address _____

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THE SWORD has been a blessing to this family, and I trust that in the days to come some message in THE SWORD might reach the heart of the husband of this family. I am still plugging your paper wherever I go for meetings as I believe it is a Christ centered paper, and will reach the hearts of many unsaved. May God bless you, Dr. Rice, in your untiring efforts to reach the lost for Christ.

Yours in His service,
Evangelist T. C. F.
Portland 66, Oregon

I was going to stop your paper, THE SWORD OF THE LORD, but the last issue was so good that I thought it best to get it another year. It is no doubt the most helpful paper for a preacher, he gets the cream from other preachers.

J. C. S.
Waukesha, Wis.

Dear Dr. Rice:

Last year about this time a brother to a friend of mine, was causing his family much trouble. I suggested she send THE SWORD, and she did. In the meantime he was saved. He said, "I'd sure like to thank that girl who sent me THE SWORD OF THE LORD." In our section of North Carolina, there isn't too much really good preaching. An evangelist came to our city in the summer of 1950 and in the course of 7 weeks seven thousand went to the prayer room to be dealt with, one reason of faith or rededication. Since then our city hasn't been the same, but we need more strong preaching. In our church, "First Baptist," no one is ever saved except when we have a visiting preacher for a revival. Now I see a necessity of winning souls and you are blessed with good old salvation sermons, so since there aren't any soul winning preaching, my sister and I stay there trying to win souls in our Sunday School class. Some say stay there and let your light shine and others say get out. How I wish some of your evangelists would come our way. This evangelist I mentioned really called sin, sin and of course the big wigs didn't like him. Your paper is a blessing to me. I enjoy it next to my Bible.

Very Sincerely in Christ,
Mrs. J. H. H., Jr.
Rocky Mount, N. C.

Dear Brother Rice:

My mother can hardly wait until she gets your paper. She isn't able to go to church, so she gets lots of comfort out of your good paper.

My father is blind in one eye and can't see to read. He has been down with his feet and legs, not able to go to church. Mama reads your sermons in the paper to him and both of them enjoy it.

Pray for me as I am a sinner. I know I have a good father and mother and I hope to become a child of God.

K. M.
La Follette, Tenn.

"I received the sample copies of the paper which you sent to me, and I enjoyed reading them so much that I decided to subscribe to it. I also received great help and comfort from the book God's Cure for Anxious Care which I ordered from you."

Mrs. P. D.
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Dear Brother Rice:

I have just re-read your tract on "The Last Judgment of the Unsaved Dead." How thankful I am that my sins are all hid under the blood of my Saviour.

Since coming back to the States from Guam, we have been searching for a church and a minister that really preached the Gospel of Jesus, and we have found this church in the Emmanuel Baptist Church, here in Tacoma. We have a young pastor, a Mr. Kinsman, and he is truly out to win souls, and he told us that his preaching had changed since he read your book on "Prayer, Asking and Receiving." We have given him a lot of copies of THE SWORD OF THE LORD, he said he was going to take out a subscription. We have received so many blessings since reading THE SWORD OF THE LORD, and also from your books. They have been a wonderful help to us in witnessing for the Lord. We look forward to the day we meet you and hear you. We pray that you might always be filled with the wonderful power of God.

Yours in Christ,
M/Sgt. and Mrs. F. H. R.
Tacoma, Washington